WORLD CALL

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at Work
Worship
Charles C. Mills

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and West
Okinawa
Lester E. Tallman

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l Churches
Dale W. Medearis

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MAY
1958

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May, 1958

Vol. 40 No. 5

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The young people in the cover picture are Oklahoma State University students, seen as they come from a service at First Christian Church at Stillwater. The photo was taken in 1957 by Mrs. Robert Bates who with Mr. Bates was working at the Student Christian Center in Stillwater. Mr. and Mrs. Bates, now with the World Student Christian Movement, recently went to Ceylon from India.

Student workers among Christian churches are associated together in the Fellowship of Campus Ministry of Disciples of Christ.

Articles concerning youth and education in this issue are by Charles C. Mills, Garlan Hoskin, Samuel Pugh and Dale Medearis. An editorial relates to the summer youth conferences.

Hidden Answers

1. When is National Family Week?
2. What is the current subtitle of the CYF?
3. List some seminaries of Disciples of Christ.
4. Where is Naha?
5. What will the study of "Life and Mission" involve?
6. Who is William T. Pearcy?
7. What is Rifu Rural Center?
8. Who is Aaron T. Barker?
9. Where is Jackman Hospital?

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Contents

Editorials		9
Youth at Work and Worship	*Charles C. Mills*	11
East and West Join in Serving Okinawa	*Lester E. Tallman*	14
Churches Look at the Family	*Richard E. Lentz*	16
Attitude Toward Christian Youth	*Samuel F. Pugh*	17
Preparing Ministers for Today's Rural Churches	*Dale W. Medearis*	19
Students Will Survey the Church's Mission	*Garlan Hoskin*	23
Reaching Rural Japan	*Martha Troxell*	23
They Work for You Through Church Extension Services	*J. Edward Moseley*	27
Healing—and Much More!	*Mildred Reynolds*	29
Strangers in a Foreign Land	*James W. Carty, Jr.*	30
A New Witness in Manila	*Kay White*	31
Camps and Laboratory Schools		34
Margaret Writes from England	*Margaret Lawrence*	35
Growth of a Disciple	*Barbara Farmer*	42
EHP Grows		44
Land of Tragedy	*M. C. King*	45
Family Week		47
Christian Educators to Meet		48

Regular Features

Global Highlights	4	Worship Service	37
Beneath the Spire	8	In Memoriam	37
Social Trends	18	Adult Mission Study	38
Book Chat	24	Youth and Missions	39
Classroom and Campus	32	News Room	40
Echoes from Everywhere	36	Here and There	50

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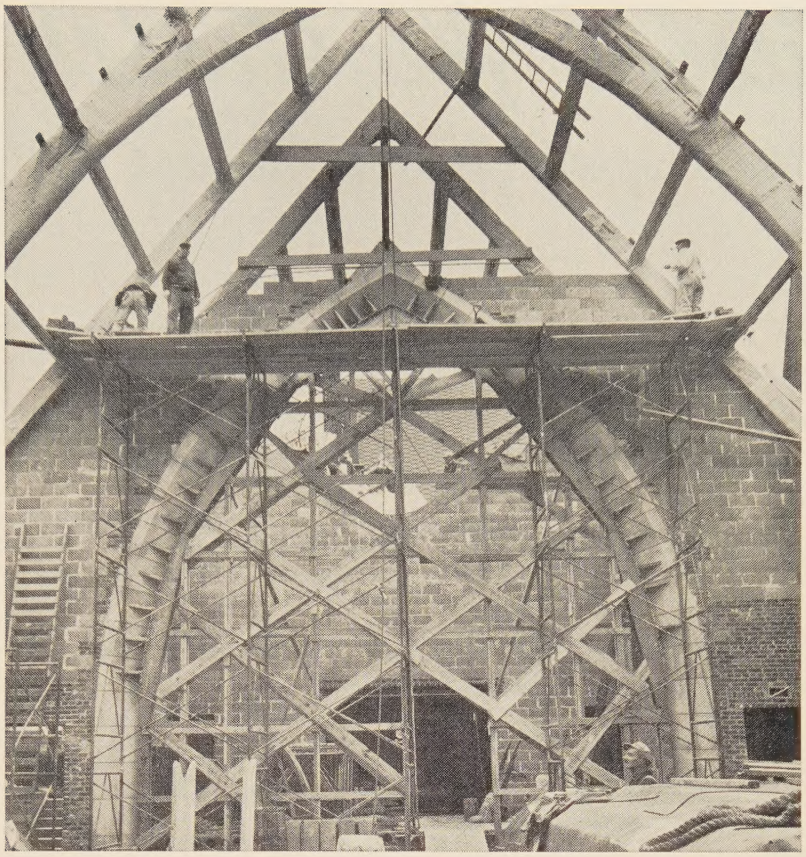

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Funds invested in Church Extension Savings Plans made possible the following services during 1957:

- 224 General Consultations were provided without cost to the churches.
- 91 Fund-raising campaigns. Amount raised was $3,954,429. Approximate fees saved totaled $198,000.
- 536 different churches received architectural services. 73 newly-organized churches served at an additional saving of $28,600.
- 173 Interest-bearing loans closed in the amount of $3,150,146.11.
- 31 Interest-free loans closed in the amount of $191,225. Use of interest-free funds is limited, in United States and Canada, to financing first units of newly-organized churches.

You can help write an even greater record of service in 1958 by investing your funds with Church Extension where passbook savings earn 3½% interest and 3-year investment certificates earn 4% interest.

For further information write

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Indianapolis 7, Indiana

WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Disciples to Observe United Church Sessions

INDIANAPOLIS.—Two Disciples of Christ have been appointed as fraternal observers to sit in on meetings of two important commissions of the new United Church of Christ (Congregational and Evangelical and Reformed Churches).

Named by the Council on Christian Unity (Disciples of Christ) on the invitation of the United Church are Walter W. Sikes, professor of philosophy and ethics at the Butler School of Religion here, and Gaines M. Cook, executive secretary of the International Convention of Christian Churches.

Dr. Sikes will sit in on the Commission to Draft a Constitution, and Dr. Cook will observe sessions of the Commission to Prepare a Statement of Faith.

Support of friendly, exploratory relationships with the United Church was given by Disciples of Christ in a resolution passed at the Cleveland Assembly of the International Convention this past year.

Serving with Dr. Sikes and Dr. Cook as alternate observers will be W. J. Jarman of Champaign, Ill., president of the Council on Christian Unity, and Robert Tobias, associate executive secretary of the Council.

Concern for Aging Expressed at Meeting

WASHINGTON, D. C.—Concern for the care of invalid aging persons was expressed by government and church leaders attending a four-day conference here in March.

It was the first such national conference ever conducted. Sponsored by the U. S. Department of Health, Education and Welfare, it was attended by representatives of nursing homes conducted under religious auspices.

The delegates at the conclusion of the conference adopted a resolution urging Federal legislation to encourage both public and private financing for construction of new nursing homes and renovation of present institutions for the care of the aging.

The conference declared that "need for such legislation is so urgent as to require prompt consideration by the executive and legislative branches of the Federal government." It also urged that the U. S. Public Health Service develop model laws and regulations for adoption by the states. Present supervision of nursing homes was termed inadequate.

Secretary of Health, Education and Welfare Marion B. Folsom told delegates that thousands of aging persons in privately-operated nursing homes "are not receiving even routine medical supervision, much less the benefits of recent advances in medicine of special value for the severely handicapped."

Other speakers pointed out that there are 25,000 nursing homes in the U. S. caring for 450,000 elderly persons, 91 per cent of which are operated as private businesses. The average age of nursing home patients is 80 and two-thirds are women. Half cannot walk unaided. The average cost for care was reported as $150.00 a month.

$33 Million Sought By Disciples of Christ

INDIANAPOLIS.—Approval was given here in March for nearly $33 million in operational budgets and capital requests from state and national agencies of Disciples of Christ in the United States and Canada. The approvals are slightly higher than for the current fiscal year.

Of the $33 million approved, nearly $13 million will be raised from local Christian churches. The remainder will be secured from outside sources.

Christian churches will be asked to raise over $7½ million for missionary, educational and benevo-

Leaders Named for Mission Institutions

AARON T. Barker has been appointed director of Mount Beulah Christian Center, Edwards, Miss., and William G. Clark has been named social service director of Yakima Indian Christian Mission, near White Swan, Wash.

The appointments were announced in March by the board of trustees of The United Christian Missionary Society, which operates these and five other institutional missions in behalf of Disciples.

Mr. Barker is now serving as ad interim director at Mount Beulah and will take up full-time service soon. He is completing a term of service as pastor of the Bryan Memorial Church, Vicksburg, Miss. He has been a member of the advisory board of Mount Beulah also.

Mr. Clark takes up duties on May 1 as supervisor of the children's home program at Yakima and director of the community program of the church, agriculture and health. He is a graduate of the Indiana University School of Social Work, Indianapolis, and has experience in social work institutions.

Mr. and Mrs. Aaron Barker examine a copy of the March report of departments of The United Christian Missionary Society to the board of trustees. Mr. Barker attended the meeting of the trustees. He will serve as director of the Mount Beulah Christian Center.

—Photo by Thomas P. Inabinett

causes in 1958-59, as a result
ne budget approvals. In addi-
approval was given for capital
ests totaling more than $5 mil-
to be secured from churches.
t of the capital requests were
current and projected building
ects of Disciples' educational in-
tions, it was announced.
me eighty-four state and nation-
agencies were included in the
get requests. Two budget com-
ions met. The Commission on
therhood Finance reviewed and
roved requests from fifty-seven
ciples' agencies which are mem-
of Unified Promotion, while
Commission on Budgets and
motional Relationships reviewed
uests from twenty-seven other
ciples' agencies and gave final ap-
val for the entire budget for both
missions.

ciples Aid hodox Churches

STANBUL, TURKEY.—Contributions
n churches of Disciples of Christ
he United States, together with a
from the Protestant Episcopal
urch, have made possible the
ded expansion of the Orthodox
lication program here.
linotype machine, a gift of these
communions through the divi-
of interchurch aid and service
efugees of the World Council of
urches, was received here recently
the Ecumenical Patriarchate,
itual center of Eastern Ortho-
y.
he machine will help in the Pa-
rchate's publishing program,
ch includes a weekly newspaper
ulated across the world, and a
logical journal.
Disciples contributed to the pur-
se of the type-setting machine
ough their Week of Compassion
rings.

it Disciples ving in Britain

ONDON, ENGLAND.—Two leaders
n American churches of Disciples
Christ recently spent three weeks
his country to evaluate the pro-
m of "fraternal aid" to British
urches of Christ.
eauford A. Norris and George
ver Taylor left here on April 13
r a period of visitation among
five churches which for several
s have been supplied with min-
rial leadership and other special
ices through a special program
nched by American Disciples. Dr.
rris is assistant dean of the Butler
ool of Religion and Dr. Taylor is

—Photo by Leo Rosenthal

Shown at a La Hermosa project sponsors' meeting in February are, left to right, Mrs. Robert Tangeman, Senator Hipolito Marcano of Puerto Rico, Mrs. Eleanor Roosevelt, Samuel Guy Inman, and A. Dale Fiers, United Society president.

Progress Made in La Hermosa Project

SKETCH of the projected four-story building to house La Hermosa Christian Church in New York City has been completed. Architect Edgar Tafel of New York includes in the plans a sanctuary seating 400 persons, meeting rooms for classes and group activities, and a lounge for community gatherings. The new church structure is a Capital for Kingdom Building project of The United Christian Missionary Society.

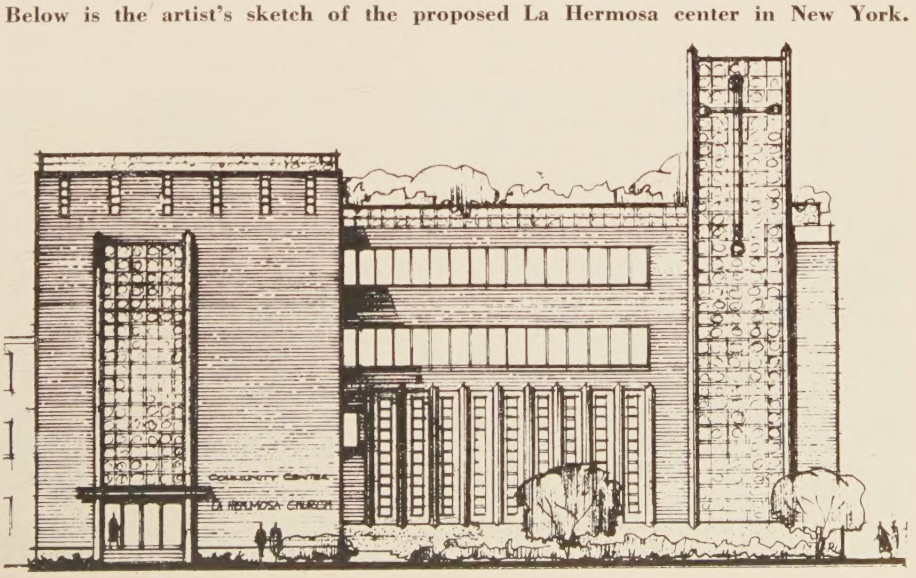
La Hermosa serves a congested Puerto Rican neighborhood in the East Harlem section of New York City. Within the coming year, demolition of slum housing in the area is expected to raze the present church building on East 110th Street, leaving La Hermosa without a church home.

Partial purchase of a new church site on the prominent corner of Fifth Avenue and 110th Street was made possible with 1956 Week of Compassion funds. The Puerto Rican project was not included in the 1957 Week of Compassion.

A new structure for this Puerto Rican church is an emergency to be met within the next twelve months. The congregation faces loss of its old building in 1959, and the Capital for Kingdom Building program will close on June 30, 1959.

The 300 members of La Hermosa Church are trying to raise $100,000 of the $850,000 needed to build their new church and complete purchase of the lot. A New York committee has a goal of $250,000 for the community center section of the structure, leaving $500,000 to be raised through Capital for Kingdom Building and through other offerings.

Below is the artist's sketch of the proposed La Hermosa center in New York.



Edward J. Clarke, at right, architect, presents a shovel to A. Dale Fiers, president of The United Christian Missionary Society, at the start of ground-breaking ceremonies for the new $500,000 wing being constructed at Missions Building, Indianapolis. Leaders of several national agencies of Disciples participated in the historic ceremonies.

—Foster Photos

Missions Building Wing Under Construction

CONSTRUCTION of a new $500,000 four-story office wing and adjoining auditorium is now under way at Missions Building, 222 South Downey Avenue, in Indianapolis.

Missions Building, which houses offices of The United Christian Missionary Society and eight other national agencies of Disciples, was built in 1907 by the Christian Woman's Board of Missions. Additions since that time have included a four-story brick office wing on the west side in 1946 and a similar wing on the east side in 1954.

The new unit, 42 by 160 feet, will provide space for some seventy offices, including offices of WORLD CALL. A one-story auditorium will seat 300 persons.

A. Dale Fiers, president of The United Christian Missionary Society, which owns the building, presided over the ground-breaking ceremonies in March. Leaders from a number of national boards and agencies of Disciples participated.

Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ) also participated. The International Convention will occupy the first floor of the new wing when it is completed early in 1959. The Convention offices are now located in downtown Indianapolis.

executive secretary of the department of religious education of The United Christian Missionary Society. The occasion for the evaluation was the conclusion of the terms of three of the five ministers serving: Roland K. Huff, Manchester; Joseph G. Wick, Glasgow, Scotland; and John H. Keppel, Falkirk, Scotland. The other two churches with American ministers are here and at Birmingham.

Dr. Norris and Dr. Taylor visited all five churches as well as a congregation in Kirklady, Scotland, which has expressed interest in the program. They also consulted faculty members at Overdale College, Birmingham University, where British ministerial candidates study.

The fraternal aid program, which is supported through Week of Compassion funds, is designed to give guidance and inspiration in the areas of evangelism, stewardship and church administration. American ministers serve on the British standard of living.

Disciples Need 5,000 New Ministers by 1968

INDIANAPOLIS.—Disciples of Christ need and are able to support at least 5,000 new ministers in the next ten years.

This is the opinion of Jay R. Calhoun, director of ministerial services for The United Christian Missionary Society. Mr. Calhoun spoke here to some fifty liberal arts college students attending a Conference on the Ministry sponsored by the Butler School of Religion.

Mr. Calhoun warned that even though the opportunity for young men and women to find a rich and important life in the Protestant ministry has never been greater, "the day is gone when motivation alone is reason enough to go into the ministry."

"The desire to be a minister must be matched with the ability to serve in a complex world," he said. "The church is searching carefully for those who have the high intelligence, self discipline and singleness of purpose which is required," he added.

Mr. Calhoun pointed out that the ability to think clearly and decisively is the single most important qualification for a minister. "His good will and devotion to a cause will come to no good if he cannot find answers to the problems of today's world," he concluded.

Attending the conference were students representing colleges in Illinois, Indiana, Michigan, Pennsylvania, Ohio and the seaboard states who are now preparing for non-ministerial vocations. The conference aimed at interesting them in the Christian ministry.

Syrian Christians Fleeing to Lebanon

DAMASCUS, SYRIA.—Syrian union with Egypt is inducing many Syrian Christians to emigrate to neighboring Lebanon, despite reassurance by outgoing Syrian President Shukry Kuwatly, one of the champions of Syrian-Egyptian union.

He told the Christian communities that the new nation "does not discriminate between religion and religion. The nation belongs to everyone and not to a majority or a minority. Small communities become great through their work and loyalty toward the nation."

Christians make up 16 per cent of Syria's four million population. Largely concentrated in the Aleppo area, they have been influential in both the economic and political life of the country. Over half the people of Lebanon are Christians.

Egyptian Christians, constituting ten per cent of their country's population, have, on the other hand, experienced difficulties in recent years.

Special Days

May 2	**May Fellowship Day (women)**
May 4-11	**Family Week**
May 25	**Pentecost (unity)**

etting equal opportunities in nmental or economic spheres.
nother difference between Egypt Syria has been that whereas stian communities in Egypt been subjected to state inter- ce in recent years in the run- of their community affairs, Sy- Christians have so far success- opposed any kind of control. ne provisional constitution of United Arab Republic carries tipulation for a state religion, e previous constitutions of ot stated that "Islam is the reli- of the state."

ger Inauguration l at Transylvania

EXINGTON, KY.—The newly- ned Lexington Symphony Or- tra, a 75-piece orchestra under director of Erik Kahlson, pre- ed a concert on April 14 as part ne presidential inauguration pro- n at Transylvania College here. colorful two-day observance ked the inauguration of Irvin E. ger as the twenty-third president his historic liberal arts college Disciples of Christ. The actual guration was held on April 15, and the orchestral program and other activities were held on April 14.

Perry E. Gresham, president of Bethany (W. Va.) College, delivered the principal address for the inauguration ceremonies at 10:30 A.M. on April 15. Alumni class reunion meetings and a business session for the alumni association were held that afternoon. The day closed with the coronation of Miss Transylvania and Mr. Pioneer and the Inaugural Ball in McAlister Auditorium.

Dr. Lunger, who assumed presidential duties on Jan. 1, succeeded Frank A. Rose, who became president of the University of Alabama.

Christian Council Formed in Okinawa

NAHA, OKINAWA. (EPS). — The Okinawa Christian Council has been formed to include delegates of the United Church of Christ of Okinawa, the Episcopal Church, the Baptist churches, the Seventh Day Adventists, and the Holiness church.

Disciples of Christ will share in the Council through their participation in the work of the United Church. A missionary of The United Christian Missionary Society, Miss Itoko Maeda, works with the UCC.

At the inaugural assembly, which also included representatives of the Okinawa Bible Society, the Okinawa Missionary Council and Church World Service, twenty-five delegates approved a constitution and office bearers.

Board Plans Study Of Disciples' Ministry

INDIANAPOLIS.—A study of ministers of Christian churches (Disciples of Christ) to determine the types of churches from which they were recruited, their educational background, their present ministry, and study and work habits, will be launched in the near future.

Announcement was made by Harlie L. Smith, president of the Board of Higher Education, Disciples of Christ, at the closing session of the board's recent annual planning meeting here.

Findings of the study will be incorporated into a recruitment and guidance program recently launched by The United Christian Missionary Society and the Board. Information from the study will also be used in

Church Extension Loans in 1957 Exceed 5½ Million Dollars

UILDING loans amounting to more than 5½ million dollars e granted to 243 Christian rches in 1957 by the Board of rch Extension of Disciples of ist. This was announced in ch at the annual meeting of the rd.

Villiam T. Pearcy, president of Board of Church Extension, re- ed that since 1934 nearly $30 ion has been loaned by the rd, "of which not a single dollar either interest or principal has n lost."

he executive report also revealed that the Board provided fund-raising services to 91 Christian churches last year in which nearly $4 million was raised. Dr. Pearcy pointed out that these funds were raised at a cost to the churches of less than $19,000. "Had non-church professional leadership been used, these churches would have paid at least $217,000," he said.

It was reported that special attention is being given to new Christian churches through loans, fund-raising services and architectural assistance. Approximately sixty new churches are being established annually, and the communion anticipates at least 1,000 being established in the decade of the 1960's as part of a ten-year program of Disciples.

In a reorganization plan adopted at the meeting, Dr. Pearcy became president of the Board. He has served as executive secretary since 1948. Rolland H. Sheafor became vice-president and secretary, and Mrs. Blanche Wickes became treasurer. Both have served as staff executives for a number of years. Lloyd V. Channels, Flint, Mich., pastor, was named Board chairman under the reorganization.

ored at the Board of rch Extension meet- in March were, left ight, Ernest L. Har- Cleveland, Ohio, or; H. C. Gemmer, napolis business- ; Ephraim D. Lowe, utive secretary of Indiana Christian ionary Association; Jesse E. Martin, In- apolis attorney. All retiring members of 75-year-old Board.

—Strattman Photo

guiding graduate seminary programs.

Other matters receiving attention at the three-day meeting included approval of three plans: the issuing of graduate seminary credits to Disciples' missionaries and candidates participating in the annual College of Missions sessions; the plan for a Disciples' seminary faculty retreat for the summer of 1959; and the holding of a series of conferences to discover the thinking of Disciples regarding the ecumenical movement. The latter would be held in conjunction with the Council on Christian Unity and the division of world mission of The United Christian Missionary Society.

Construction Begins on Vanderbilt Divinity School

NASHVILLE, TENN.—Construction is beginning this spring on the new $1,250,000 building of the Vanderbilt Divinity School, in which Disciples of Christ cooperate with other communions.

The new structure will actually be three separate buildings connected in front by a cloister. They will be located on the campus near the Joint University Library. The left wing will house administration and faculty offices. The two-story center section will contain a dining room, an audio-visual center and a common room. The right wing will house the chapel and classrooms.

Completion of the building is expected before the end of the 1958 academic year.

Bible Goals Set For 1958 in India

NEW YORK.—The American Bible Society here has added $100,000 to its budget this year to advance a Bible reading program in India which it is undertaking jointly with the British and Foreign Bible Society.

Goal of the program is that the societies provide every literate Christian with a copy of the New Testament and every literate non-Christian with a Gospel portion.

One of the newer projects in this program is being undertaken by the Bible Society of India and Ceylon, which is responsible for the publication of Mark's Gospel in various newspapers throughout the country. The Gospel is published serially without note or comment.

Disciples of Christ share in the work of the American Bible Society through their Week of Compassion offerings.

Philippine United Church Headquarters Being Built

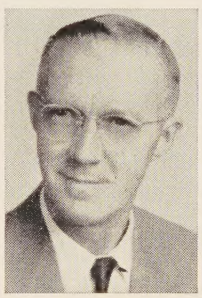
QUEZON CITY, PHILIPPINES. — The new headquarters building for the United Church of Christ in the Philippines is now under construction.

According to Robert Gipe, missionary builder with The United Christian Missionary Society who is assigned to the United Church, the structure should be ready for occupancy early in May. Dedication ceremonies are planned for May 13-20 during the General Assembly of the UCC, in which Disciples of Christ participate.

The new building is a three-story reinforced concrete structure located at the strategic intersection of Quezon Boulevard and Highway 54. Its erection means that for the first time the United Church of Christ in the Philippines will have all of its offices under one roof.

Beneath the Spire

WILLIAM J. MOORE, professor of New Testament in the Drake University Divinity School, Des Moines, Iowa, a native of Australia, has resided in the United States since 1927 . . . during 1943-45 was U.S. Army chaplain . . . holds A.B. degree from Butler U., B. D. from Butler School of Religion, Ph.D. from U. of Chicago . . . taught in religion department of Butler six years, was head of religion and philosophy department of Eureka (Illinois) College before joining Drake faculty in 1948 . . . author of *The New Testament Concept of the Ministry* (Bethany Press, 1956).



Dr. Moore

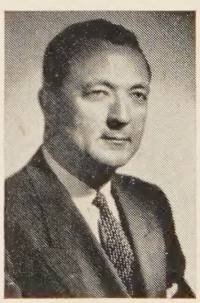
* * *

DR. NINA FAY CALHOUN, 63, is chairman of board of First Christian Church, Carrollton, Tex., where she has been member since 1947 . . . also a teacher of adults, deaconess . . . member Texas board of Christian Women's Fellowship and representative of this group on International CWF Commission . . . member, 1924-47, East Dallas, Tex., Church . . . born at Sherman, Tex., received medical degree from Texas School of Medicine, 1923 . . . assistant director (1925-27) and director (1927-30) Dallas public school health work . . . in private medical practice since 1931 as dermatologist . . . married late Dr. Thomas J. Calhoun in 192 . . . president, 1941-45, Altrusa International, also governor 7th district and president Dallas Club . . . national honorary member Beta Sigma Phi and state honorary member Delta Kappa Gamma.

Dr. Calhoun

* * *

DR. RICHARD A. HARVILL, 52, president University of Arizona since 1951, is an elder of First Christian Church, Tucson . . . born at Centerville, Tenn., married in 193 to George Le Garner . . . holds B.S. degree from Mississippi State College, M.A. from Duke U. and Ph.D. from Northwestern U. . . . taught at Mississippi State College, 1927-28, at Duke U., 1928-30; research and teaching assistant at Northwestern U., 1930-32 . . . during 1934-37 assistant professor economics, U. of Arizona; after year as visiting professor at Buffalo U., became an associate professor . . . after serving with Office of Price Administration (OPA) in Phoenix during 1942-46, returned to Arizona U. as dean of Graduate College and economics professor . . . dean College of Liberal Arts, 1947-51 . . . served on boards of Southwest Research Institute, Association for Applied Solar Energy, Arizona-Sonora Desert Museum, and Tucson YMCA . . . director Kiwanis Club and Catalina Council, Boy Scouts of America.



Dr. Harvill

—BELL RINGER

WORLD CALL

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LUME XL MAY, 1958 NUMBER 5

Their Dream Came True

MORE than 25,000 young people of the Christian churches attended summer conferences conducted by Disciples of Christ in the United tes and Canada last year. They went to 342 camps d conferences scattered over the continent. All of ese conferences were planned and supervised by e department of religious education of The United ristian Missionary Society.

A similar number—perhaps a few more—young peoe will attend summer conferences this year. When add to these the number of children and adults other conferences, the total reaches around 32,000 rsons attending 457 conferences and camps.

Most people of the average church take this proam for granted. They know young people who have ended conferences in recent years. They know older urch leaders who grew up in the conference movent.

This popular and effective program of summer traing did not just happen over night. The first summer nferences for young people date back to 1920. Six nferences held that year were attended by 391 young en and women. Relatively few churches sent repsentatives. Many knew nothing whatever about them.

When we think of this growth we are grateful for the sion, leadership and hard work which have made e program possible. The hundreds, even thousands directors, teachers and helpers responsible for the nferences through these years can never know how uch they have contributed to the lives of the young eople with whom they have worked. But the young eople know—many of them, at least. And the older raduates of the conference know—and the churches.

THE Pioneer Youth Leader who initiated the conference movement among the Christian churches elebrated her eightieth birthday on last March 9. Miss ynthia Pearl Maus, who directed young people's work mong Disciples of Christ from 1914 to 1931, is the ne who dreamed this dream and helped make it come ue. Others shared in the planning and the work. But we do not detract from these when we give chief credit to the one and only Cynthia Pearl Maus.

When Miss Maus resigned her position with the United Society in 1931 she entered a different field. She never gave up her love for young people or her faith in them. Through more than a quarter of a century she has worked hard in research, writing, editing and lecturing. Her special interest is in the fine arts. Of these she holds that "the four major fine arts are pictures, poetry, stories and music." Her giant resource anthologies include *Christ and the Fine Arts, The World's Great Madonnas, The Old Testament and the Fine Arts.*

These volumes and others by Miss Maus have sold in unbelievable numbers and are found in good libraries around the world. The financial rewards from this and other work have been beyond the author's hopes. She has continued to live simply and to work hard. She has given almost all of her abundant means to the work of the church around the world.

ON March 20 Chapman College conferred the degree of Doctor of Literature on this beloved leader of youth and interpreter of the fine arts. This honor, like others, Miss Maus accepted with appreciation and then—went on with her work. That work at present is on a new book on *The Church and the Fine Arts.* Miss Maus expects it to come from the press in 1960.

As the 25,000 young people of the Christian churches leave for conference this summer there will be hundreds of recognition services in their honor. This is as it should be. Going to conference is an important event in the life of any young person.

For the "going-to-conference" services this year we suggest an emphasis which may not always have marked them in the past.

Let us give special recognition to those whose labors make the program possible. This would include national and state conference directors, deans, teachers, counselors, speakers, and all who help. It might include too a simple expression of gratitude for those of other years who shared the dream of the Pioneer Youth Leader and who helped make that dream come true.

Symbols of Brotherhood

WHEN 1,000 young Christians from Hamburg, Germany, in March of last year made a pilgrimage to the infamous Belsen concentration camp in memory of Anne Frank, they symbolized something clean and wholesome. Their journey marked the opening of Brotherhood Week in West Germany. They were appealing for a fellowship that stands above creed and race. They emphasized the common bond of human kinship.

The name of Anne Frank was heard again this year in Brotherhood Week observances in West Germany. Radio Bavaria announced that a new Anne Frank Foundation will give special awards to Jewish students, scientists and artists.

Through these acts many people of Germany are trying to keep alive the memory of something which is very painful to them. And which should be very painful. It is the memory of a beastly spirit of intolerance and hatred which once held their nation in its grip and which brought them and others to complete disaster. It is the memory of guiltless people who because of their religion suffered cruel abuse, loss of homes, deportation and death. It is the memory of what intolerance does—not only to the objects of its poison, but also to those who to any degree give it room in their hearts.

ANNE Frank was a little Jewish girl born in Frankfurt. Her famous *Diary* tells of her long, hopeless hiding with her family in Nazi-occupied Holland. From there she was taken to Belsen where at the age of fifteen she died in the last days of World War II. Anne's rare, vibrant spirit lives on in her *Diary* and the play based on it.

The German Societies for Christian and Jewish Cooperation have done well in linking their call for brotherhood with the dramatic story of Anne Frank. They are thus saying to themselves and others:

"Here is something ugly and vile that happened here. It was the work of bigotry and hate. We must never again let anything like this rise up in our midst."

PREJUDICE and bigotry are not confined to a single country. Their seeds are found in unsuspected places. Of course, the Nazi record is without parallel in modern history. But there are all too many places where demagogues have stirred up unworthy prejudices to set men against their neighbors.

There is need for all of us to recall the extremes of inhumanity to which men have been betrayed when they have forgotten the truth of brotherhood.

Pentecost and Unity

THE Pentecost Message from the Presidents of the World Council of Churches, which appears in the box on this page, is suggested for reading in the churches on Sunday, May 25.

Christian unity has long been an emphasis for the celebration of Pentecost. Many churches use the day for consideration of the cooperative Christian work carried on in local and state federations and in the National and World Councils of Churches. It is a time for Christian understanding and appreciation—a time for renouncing all sectarian spirit and for prayer that the church may be one.

(Ministers and others who wish to secure information concerning the work of Christian cooperation at home and abroad may write the offices of their city or state church federations. They may also secure literature from the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y., and from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.)

Pentecost—May 25, 1958

A Message from the Presidents Of the World Council of Churches

AS representing the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

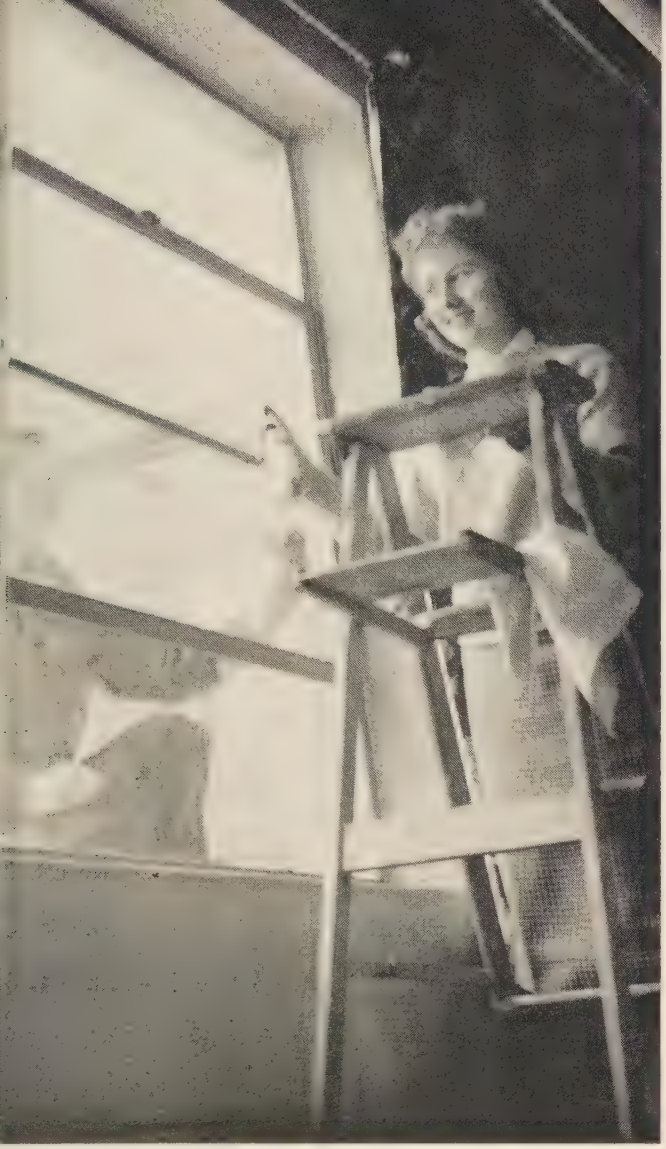
We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—"Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11)

The Spirit is a Spirit of *unity*. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of *power*. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which the church still daily praises God.

The Spirit is a Spirit of *witness*. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses . . . to the ends of the earth" (Acts 1:8). It was on this day that the world mission of the church began. Concern for the work of evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect harmony" (Col. 3:14). As we join in prayer to this end may God's richest and most enabling blessing fall upon us.



Youth at Work And Worship

CYF Program Stresses Partnership Among Youth and Adults in Church

TEXT and PHOTOS
By CHARLES C. MILLS*

MANY adults will remember when the youth in their church had their own program. The youth program was *theirs*—separate from the rest of the church life. But separateness has long gone from the modern youth program. Evidence of this fact is found in the Christian Youth Fellowship, international youth program among Disciples of Christ.

Subtitle of the current CYF is "Youth and Adults Working Together in the Church."

On this page and the two pages following are pictured some of the typical activities of the local Christian Youth Fellowship—activities which take place in a spirit of partnership among youth and adults. The photos were taken at Downey Avenue Christian Church

*Mr. Mills is director of youth missionary activities for The United Christian Missionary Society.

BOVE—"It's our church, too!" ıy members of the Christian outh Fellowship as they work improve the appearance of ieir church building. In partnerıip with adults, youth regularly elp in maintenance and repair ıd also in various service projcts. This CYF regularly helps nd letters to the church's shutıs, military servicemen and nontenders by folding and mailing.

IGHT—The CYF choir may share sponsibilities each Sunday with her choirs in the church. The YF choir utilizes after-school me for rehearsals. Youth do not aste leisure time but invest it sely. In the choir they learn out man, God and hymnody.

ABOVE—Four CYF delegates dedicate themselves to full participation in a week of summer conferences to better serve their own church during the next year. The church recognizes the importance of conferences and other youth activities and willingly provides budget assistance and gives proper recognition to youth who serve in various capacities. Customarily on Youth Sunday but regularly throughout the year in many congregations, youth appear in the pulpit for Bible reading, sermons or prayer. Adults work closely with the local youth council and with the CYF executive committee to develop an effective program at all levels.

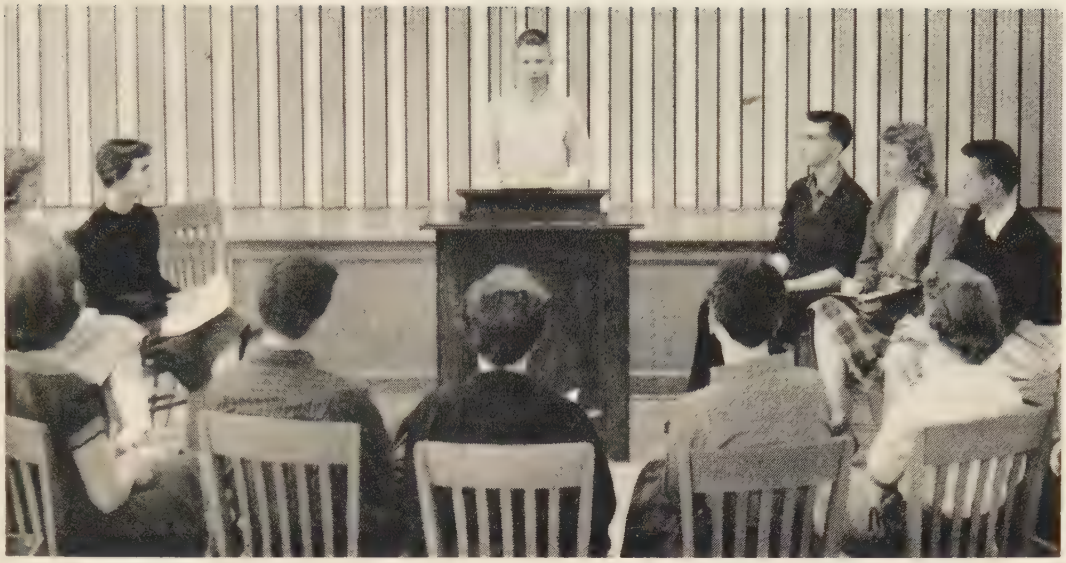
ABOVE—Vocational guidance is an essential part of the effective Christian Youth Fellowship program. Here Donald D. Reisinger, assistant executive secretary of the Board of Higher Education of Disciples of Christ, offers help in educational planning to two CYF members. Youth also receive guidance in vocations and education at the numerous CYF conferences that are held annually in the summer.

in Indianapolis, but they represent the activities of the 3,261 CYF's in Canada and the United States.

Seen in these photos are youth on Sunday morning—as they study in church school classrooms and as they participate in the morning activities of the church. Here are the youth as they meet for special afternoon and evening fellowship and study. Here, also, are youth serving in the total life of the congregation—in evangelistic work, on committees, in worship.

These photos tell the story of youth at work and worship in the church—giving leadership today; preparing for greater leadership tomorrow.

LEFT—The church school CYF class provides more opportunity for individual learning when members work in small research groups with teachers. Here, instead of a teacher lecturing to the entire CYF class, are members working effectively on various studies which they will share later.



GHT—A CYF member sents his side of a tical issue during a bate. Debating clarifies advantages and disvantages on various bjects in morning or ening CYF meetings. ristian plays also of- another medium rough which youth y express themselves l sharpen their conrn about today's world.

LEFT—Role playing depicts how one feels in a given situation, increases appreciation for other people and their problems and aids in solving these problems. Here a CYFer "telephones" a non-CYFer. The group then will discuss ways of meeting an unexpected refusal of the invitation.

LEFT BELOW—The energy of youth demands frequent refueling. In this photo several members of the CYF group join in soft drinks and donuts during their Sunday evening fellowship program. Eating together provides relaxation of the artificial barriers developed between cliques and clans.

BELOW—Visitation evangelism is most effective when members of the Christian Youth Fellowship call on the youth members of non-church or inactive church families. Here a youthful team are received cordially into a home. This calling work strengthens the whole program of the church.

Miss Itoko Maeda (foreground), Disciples' missionary, teaches a class at the Okinawa Christian Institute.

East and West Join In Serving Okinawa

By LESTER E. TALLMAN*

BETWEEN the southern island of Kyushu in Japan and the island of Formosa lies a chain of rugged mountain peaks called the Ryukyu Islands. In legend these small dots in the Pacific Ocean are called "A Rope in the Sea."

Okinawa Island is the largest and most significant of the total Ryukyu group. Crowded into the narrow ravines and crevices between the mountains live 600,000 people, making this the most densely populated area in the world. As far as history has revealed, Okinawan people have come from both the Mongoloid countries in the north and from Polynesian and Malayan lands in the southern Pacific. A traveler stopping in the capital city of Naha often observes that Okinawans as a race are a cross between Filipinos and Japanese.

Okinawa Island is sixty-five miles long and from three to seventeen miles wide. Most of the total Ryukyu population is found there. Edged with white sandy beaches and blue-green coral reefs, Okinawa offers much natural beauty to her people.

Rice Paddies Seen

Between the beaches and mountains rice paddies break up the landscape in crisscross fashion—a pattern which has remained generation after generation. Often the mountains themselves are terraced for smaller plots of sweet potatoes and sugar cane. And here and there, villages are clustered together beneath wind-swept pine trees and gnarled eucalyptus. Many of the village homes are woven from mountain grass. Nearly all year long, red hibiscus hedges around each house bloom with bright color and provide wind protection. Typhoon winds up to 150 miles an hour are a problem every summer season.

Naha, Okinawa, is the population center of the Ryukyu Islands. Electric advertising signs, paved highways, Cinemascope theaters, and heavy automobile traffic are seen. Combined with these features of modern civilization are barefooted or wooden-shoed pedestrians, ladies carrying yard-square bundles on their heads, thirty-foot-square (some grass) houses, and open food markets with flies and dust on everything.

Here and there among hundreds of Western-clad people a beautiful kimono contrasts the East and West. Everywhere children play on the public sidewalks as if they were private yards. This is a city without a park. Country folk have come to town away from the rice paddies to seek steadier employment at higher paying jobs.

At first glance Naha is prosperous, but those who live here know another side. Nearly every mother carries the family's daily water supply from the village well. Open sewer ditches are around each home and down the sides of every street. Filth litters the streets and alleys where children play. A daily worker ekes out a living on less than two dollars a day for himself and his family of seven or eight. Schools are overcrowded, and many a son cannot attend beyond the primary grades.

Wealthy Import Autos

This is Naha, where the wealthy have imported American-built autos yet refuse to assist in welfare projects. This is Naha, where the poor are a vast majority and the prosperous a selfish few. This is Naha, where severe competition always plagues the heels of a young man trying to make a place for himself, for there aren't enough jobs for all.

Outside of Naha lie two large American military bases; and further north, in the middle part of the island, two or three more bases cover the hillsides. Thousands of men and women have left the farms and other occupations to work in these bases. And were it not for the job opportunities found there, many hundreds of now-secure families would be without food and clothing. It is not unusual to see a young man from Naha return from the U. S. base in his second-hand American-built automobile. Perhaps his next-door neighbor lives in a grass shack without electricity.

Post-war Recovery

After World War II the Ryukyu Islands were in need of a complete new economy. In the southern part of Okinawa nearly every large building and small home had been bombed or burned. Most of the citizens fled to the mountains to escape the invasion. And the American victory in war brought this government the responsibility for rebuilding.

In the beginning this meant food and clothing, for most of the people were without either. Later it meant homes and schools. Now it means further support of the economy through jobs and business investment

*Mr. Tallman is advisor to the Student Christian Movement of Okinawa.

Disciples of Christ and Six Other Communions Aid Island Christians In a United Program of Witnessing Through Preaching, Education and Medical Care Among a People with Vast Spiritual and Physical Needs

id factories. Yet the need of the people could not e met by governmental agencies alone; and as soon possible the church arose to its task of building an nvironment of spiritual freedom and mental security r those who had everything taken away.

Today the Christian endeavor in Okinawa is enouraging. The United Church of Christ of Okinawa as grown since the war to be the largest Protestant nurch on the island. With fourteen buildings and ull-time pastors, it is ministering across Okinawa.

A medical clinic in the slums of Naha assists, at ominal charge, many impoverished families; and a obile hospital-trailer serves the remote villages in ountain areas where there are no doctors. At the even-year-old University of the Ryukyus an active student program is under way to present Christianity in his state institution. A social work for orphans and elfare children is centered in Ari-en Orphanage and hildren's Home. This is a large home for more than eventy children of nursery to high school age.

Many communities have Christian kindergartens for re-school children. These projects are held in the nurch buildings as an effective method for reaching oth mothers and children. Soon a home will be established for mothers and their children. Many of these omen cannot support themselves and their families, nd a great need will be met through his program.

In April, 1957, a new school was egun by the church. It is called the kinawa Christian Institute. Here udents may take a two-year junior ollege course in a church-centered nvironment. Preparation is given r teaching, church leadership and usiness. These many facets in the fe of the United Church of Christ ow how earnestly it is seeking to rve the people of Okinawa.

Each pastor in the United Church though some of them have had litle real seminary training—has sevral preaching points in addition to s central church. Seijin Higa, for stance, is pastor of the largest nurch, Naha Central Church. Yet e spends two days of his busy schedle in ministering to small congregations located in the rural villages and the mountain areas.

And then there is young Shigeaki Kinjo, just back from seminary after six long years of training. He has volunteered to work in one of the hardest villages in Okinawa—a village so steeped in superstition and folklore that few people break away from this "fear religion" to become Christian. His work moves slowly, but is he discouraged? No! He just digs in harder and tries new ways.

What is the United Church of Christ? Briefly, it represents the cooperative missionary efforts of the Evangelical and Reformed Church, the Methodist Church, the Presbyterian Church in the U.S.A., the Congregational Christian Churches, the Reformed Church in America, the National Baptist Church, and Disciples of Christ. From these churches personnel and finances are sent to be used in complete cooperation with Okinawan leaders. The time is gone when the Okinawan church was under American control. Now Protestant Christians are working together. Three of the participating communions actually have workers in the field—and the mission staff includes Americans, a Filipino, and a Japanese.

Disciple Has Large Responsibility

Miss Itoko Maeda, missionary of Disciples in Okinawa, has been serving as a school teacher and administrator, a women's worker, and a youth advisor. In the latter capacity she helped set up and direct the first high school summer camp, in 1957, for the United Church.

The task still is great. Where there is so much need and where only one person in ten has heard of Christ, the scope of the work is nearly incomprehensible to American Christians. But the task is Okinawan. In no way do these people expect others to do their work. But they welcome the sharing of the task by others around the world and the strength that comes from togetherness.

In a time of decision in Okinawa, a united and cooperative church is discovering great power.

Helping the staff of the mobile hospital unit in Okinawa is Mrs. Mario Barberi (center), wife of the chairman of the United Church Medical Department.

WORLD CALL

Churches Look At the Family

National Family Week in May Will Highlight Today's Needs

By RICHARD E. LENTZ*

DURING the first full week of May the churches will observe the fifteenth Christian Family Week. In many parts of the country a decade and a half ago there appeared almost simultaneously a special recognition of families in the churches as a part of the traditional Mothers' Day. Each year the observance of Christian Family Week gains momentum. In 1958 tens of thousands of churches and millions of homes will join together in tribute to and in defense of the American home.

As a people generally and as Christians particularly, we are concerned about the home life of millions of Americans. On all sides there is incontestable evidence that families do not have the knowledge or inner spiritual resources to meet the problems and opportunities confronting them today.

Divorce and delinquency are usually mentioned first as indicative of the failure of family life in our country. Both of these are serious indeed and they do reach considerable proportions in our society. These two—divorce and delinquency—are dramatic and overt. They can be seen and counted. We usually can disassociate ourselves from them by pointing to someone else.

Other Family Situations

More basic and involving the welfare of more people, however, are other family situations. For millions home life is a bore; there are not sufficient common interests among members of a household to hold them together in any significant way. Again, in countless families there is unresolved contention and hostility. Potential or possibly serious mental illness is present in millions of families.

A lack of any serious comprehensive family goal weakens millions of others. They exist, to be sure. They may engage in many activities, some of them good in themselves, but as families they have no overarching purpose—no supreme dedication.

The 1958 theme of Christian Family Week is *Your Home—A Household for God.* It is a phrase adapted from Paul's letter to the Ephesians but it contains an idea which runs through the whole Bible. A family by its dedication can make its home a residence for God.

For the booklet of devotional suggestions prepared for family use in observing Christian Family Week 1958, E. Lee Neal selected the title *Marks of a Household for God.* This booklet is in the annual series of *Pages of Power* published for Family Week by the National Council of Churches. Mr. Neal is editor of adult publications for the Christian Board of Publication. His list of *Marks* is worth the reflection of all of our families. Mr. Neal's eight titles for daily family worship during Family Week are stimulating suggestions: Worship Is Important, Love Is Unfailing, A Place of Joy, Gracious Hospitality, Compassion for Human Need, A Willingness to Forgive, The Bible Is Used, Where Church Is Lord.

Planning for Participation

Since Christian Family Week is planned especially for them, church families may wish to plan for some special participation of their own. Most churches will be having family worship services or church night programs. Families will wish to learn what is being offered them by their churches so that they can benefit by sharing fully, making what necessary preparations are required of them.

Special literature is written for Christian Family Week. Church families will want to make sure that they secure copies from their own congregational leaders.

But Christian Family Week is not primarily for families alone. It is a church observance and offers a splendid occasion for official review by the church of its family life program. Four major areas of program have been developed by many local churches.

Literature Is Available

First is the program of Christian education of children, including their home and parents. More attractive and more effective literature is available for that program today than ever before. *Second* is the preparation of young people for Christian courtship and marriage. Thousands of couples are married without an hour of instruction or counsel for this their most exacting role on earth. Christian churches cannot conscientiously participate in encouraging the marriage of persons unprepared for their responsibility.

A *third* major area of church family life program is that designed to minister to older families. With children grown and married, couples often face a crucial readjustment that can be demoralizing. On the other hand, this last half of marriage can be stimulating and rewarding. Churches see their responsibility to make the experience of older families more promising.

The *fourth* aspect of church family life program which is becoming quite significant is that of cooperation with community family-serving agencies. In most cities there are several dozen of these agencies whose services church families need. The last family program feature for churches can be developed especially during Christian Family Week because of the wide attention given family life at that time by non-church agencies.

*Dr. Lentz is national director of the family life section in the department of religious education of The United Christian Missionary Society.

Your Church Looks at Its—

Attitude Toward Christian Youth

By SAMUEL F. PUGH*

SHOULD a church have a program *for* its young people? The answer is No! Too many churches have programs *for* their young people! There is better approach—and we think the reader will agree.

Why is it that some churches have enthusiastic young en and happy young women busily engaged in pro-oting every area of church life while other churches ruggle to keep the faithful few continuously faith-l? We believe that the difference is the attitude *to-ard* the young people.

One church is seldom aware of its youth except when ere is a special need or emergency or when the "teen-ers" make a request for cooperation. That church gs for sponsors but does not get them; it makes a antic appeal for money to send the group to confer-ce—and gets the gift without the giver. It does what does *for* the young people—but the program is neith-understood by the adults nor appreciated by the outh.

The other church thinks of each youth as a per-n—a person with his own individual personality, his wn character traits, his own problems, and his own apabilities. His identity is not lost in a mass of young eople who are known only as a group of twenty or hundred "rock-and-roll" enthusiasts.

Look at "Younger Generation"

Let us look further at "the younger generation" rough the eyes of a church that sees more than num-ers and hears more than a jumble of juvenile voices *sking* for something.

There are young people on the general board. They re officially nominated and elected. They are free to iscuss more than the youth program. They may, and lo, express their views on any phase of church life. Their elders listen with respect, not in condescending atronage. When the votes are counted the voice of outh is heard among the voters.

When objectives are set at the beginning of the hurch year, one may be sure that the program to volve will be one in which youth has a part, both in he making and the achieving. The budget includes he youth, and the offering envelopes give evidence f voluntary support of the entire church program.

Church Knows Problems

This church knows the problems and tensions of outh. The leaders have not forgotten the pressure f the group, the power of the urges of nature, or the uestions that will find an answer, whether through hispered innuendoes or frank discussion in open orum. Therefore no questions go unasked or unan-wered. They may be asked of the pastor or counselor; r brought out in sessions where young men and young omen feel free to speak frankly concerning their prob-ems.

The pastor is their special friend. They know he ill not be shocked by their confidences. Neither will e scold. Nor will he disclose the matters they have hared with him. He is welcome at their parties, and they know they may call at his home or study at any hour. In him each one has found a friend as well as a pastor. He is their champion on one occasion, their counselor on another. Always he hears their dreams and their problems. He knows them by name and shares in their successes.

There are times when there is a difference of opinion on the part of various members of the group and of the church. When such times come, the issue is settled on the basis of fact rather than prejudice, by merit rather than conclusions reached before the discussion began. Whatever the outcome, all concerned accept the decision and there is no resentment afterward.

When special Youth Sundays appear on the brotherhood calendar, everyone knows that it will be a time for youth participation. Youth Week calls for young people to form the choir, to serve as hosts, ushers, elders and deacons, and to bring the morning message, not to mention having one member elected by the group to serve as honorary minister for the day.

Opportunities for Youth

Go-to-College Sunday, with its recognition of those young persons leaving for colleges and seminaries—Christmas vacation, with its parties and holiday festivities—summer, with special program for vacation months—all are opportunities for youth!

Hiking, swimming, picnicking—playing on, or rooting for the church teams—teaching a class in the Sunday church school, leading CYF or Chi Rho—meeting with the department of worship or evangelism—arriving with rake and clippers for clean-up day—whatever the activity, every week is Youth Week and every youth participates.

While the young persons are away at college or in the service, letters follow—candy too—and young people are not forgotten.

It is "Youth Nite." The church calendar holds the date each month and protects it from conflicting appointments. The social hall is teeming with teen-age church members and their guests. The program is planned well. Youth planned it. There are varied ac-

*Mr. Pugh is director of church development of The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

tivities, and never a dull moment. Group singing, records, organized games, folk games, equipment games—ping pong, shuffleboard, checkers, a reading table, a Coke machine, refreshments—a wholesome evening with fun for everyone!

Sponsors? It's an honor to be one, but the requirements are high, and few qualify. A love for young people is second only to Christian character, and a pleasant personality is second only to that.

Youth Sponsor Has Major Job

A sense of humor? Yes, and the ability to "take it" as well as to "dish it out," and to do more listening than talking—and to look the other way at just the right moment once in a while. The sponsor should have no other major job in the church. This one is a major! And he should have a wife—or she should have a husband—who shares in the work and loves it too. It will be "open house" all the way, with cookies in the oven and soft drinks in the refrigerator and planning sessions every week. Who has a more satisfying and rewarding job in the entire church than the sponsors of youth?

As each young person advances in "wisdom and stature and in favor with God and man" he finds some place of responsibility in the life of the church. It may be in the choir or on the teaching staff. It may be as a junior deacon or deaconess. It may be calling with an adult in the every member canvass or with another young person in a visitation evangelism project.

Will Consider Church Vocation

Each youth grows up in the church expecting to participate in its activities and to serve in various capacities. Somewhere along the way it will be a natural step for him to consider a church vocation as his life work. He may decide to become a pastor or a director of Christian education, a social worker, a director of music, or an administrator. Whether he (or she) selects a church vocation, it will be a life work with a Christian emphasis. In our day of secularism that is most important.

To have happy, wholesome relationships within the church is to increase the chance that the marriage partner one eventually finds will be from a church background too. Christian homes are more probable when Christian young persons unite in marriage, and a Christian nation is founded upon homes that are a product of the church.

Not *for* but *with* Youth

A program for your young people? Not *for* but *with* and *by* them in a congenial relationship of participation. So may it be in *your* church.

There may be those who say that this presentation makes it all look so easy and so assured, when in reality it isn't that way at all. And they are right. It isn't easy. And this picture may come closer to the ideal than the actual in many churches. Nevertheless there are churches where the picture portrayed here is the *real, actual* picture. Perhaps it is, or could be, in your church. So may it be!

DESPITE headlines to the contrary in the past few years, school desegregation is steadily becoming a reality. Since the Supreme Court's 1954 decision, 745 biracial school districts in states formerly requiring school segregation have now become desegregated. Texas has 122 desegregated school districts; Oklahoma, 217; Arkansas, 9; Missouri, 209; Kentucky, 114; Tennessee, 3; West Virginia, 46; Maryland, 21; Delaware, 18; District of Columbia, 1, and North Carolina, 3. Only in Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina and Virginia has there been no progress toward desegregation.

In several states, notably Oklahoma, Missouri, Kentucky, West Virginia, Maryland and the District of Columbia, the process is almost or quite completed. In several other states such as Virginia and Florida where no action has so far been taken there is sentiment for it in certain school districts of the state and real possibility of first steps in the not too far distant future.

ANOTHER and significant trend developing concurrently with the desegregation issue is that of the rapid growth of Negro pupils in the urban centers of the border states. Between the 1951-52 enrollments and the 1957 enrollments Negro student percentages increased as follows in the following typical cities: Wilmington, Delaware, 10.9%; District of Columbia (Washington, D. C.), 16.9%; Louisville, Kentucky, 6.6%; Baltimore, Maryland, 10.1%; Kansas City, Missouri, 6.5%; St. Louis, Missouri, 7%; Oklahoma City, Oklahoma, 2.6%; Houston, Texas, 3.5% and Richmond, Virginia, 8.4%.

Such percentage changes document two population movement patterns: (1) the movement of Negroes from the deep South to the border states and eventually to the North and (2) the general movement of rural populations to the cities. Both of these raise real problems for the school authorities of large cities especially in the border states, since the background and training of children from the rural areas of the South is usually inferior to that of the children in the cities to which they migrate. School leaders in such cities as St. Louis are already working out procedures to equalize these differences in background and training through special classes in the three-R "tool" subjects.

SCHOOL authorities have still other headaches. Despite the increased need for classroom facilities stemming from our rapidly growing school population, voters are steadily becoming more resistant to school bond issues. This is one issue upon which the nation—North and South—seems united. In our Southern states for example voters rejected 12.9% of the total number of issues placed before them in the last half of 1956. In the first half of 1957, however, they rejected 15.5% of the issues and in the second half of 1957 they rejected 19.7% of the issues. This record, however, is much like that of the country as a whole which by the final quarter of 1957 was rejecting 19.7% of all school bond issues.

—Scarpino Photo

dwin L. Becker, director of religious field work for the Divinity chool of Drake University, Des Moines, Iowa, looks at a rural parish ap with a seminary student. More than seventy churches are served y the school in cooperation with the Iowa Society of Christian Churches.

Preparing Ministers for Today's Rural Churches

Seminaries of Disciples Modernize Programs To Keep Up with Revolution in Country Life

By DALE W. MEDEARIS*

FEW people would question the present emphasis of Disciples of Christ on specific education for the ministry. There may be some, however, who scoff at the idea of special training for the rural ministry. No doubt some will say, "General ministerial education is quite sufficient. People are people, whether rural or urban."

This may be quite true in normal times when people are not caught in a whirlwind of social upheaval and technological change. Right now, rural people are caught in one of such size as to demand a ministry fully oriented and equipped.

In the matter of agriculture alone, tremendous changes have taken place. Instead of the simple animal-powered operation of a few years ago, it has become a very complex mechanized industry. Where it was once almost subsistence in character, with each farmer producing very little for the market, agriculture has developed into a large-scale productive enterprise primarily for the market.

Agriculture Highly Dependent

Whereas agriculture used to be relatively independent of the rest of the economy, now it is highly dependent. Technologically, it has moved from the point of being at the mercy of nature to one of manipulation and control of a great deal of the process. Such changes require knowledge and skills not formerly required. They have also brought about the necessity of huge outlays of capital for machines, livestock, buildings, fertilizer and seed. Farming is certainly not the same as it used to be!

The changes in agriculture as a business are in some ways the least radical of the complex of changes that have taken place in rural life. The whole complexion of rural life is affected by the invasion of a new class of residents into the countryside.

Of course, there have always been some people who lived in rural areas who were not actively engaged in farming. They were people who did things for the farmers, such as educate their children, carry their mail, take care of their medical and dental needs, shoe their horses, and supply them with a few groceries, drygoods and hardware items. The rural non-farm people of today include some of these, but the bulk are people employed in commerce and industry who want the advantages of living in the country. Some of them commute as many as one hundred miles a day to get to work and back.

CONTINUED

*Mr. Medearis is national director of town and country church in the department of church development and evangelism of The United Christian Missionary Society.

LEFT—Professor F. E. Rector, center, conducts a class for advanced students at Butler School of Religion, Indianapolis, dealing with "Social Systems and Today's Rural Life."

BELOW, CENTER—A student at Vanderbilt Divinity School, Nashville, Tennessee, gets orientation from Vinton D. Bradshaw, right, president of the Dale Hollow Larger Parish, Tennessee, and noted pastor.

BELOW, BOTTOM—A student at Vanderbilt Divinity School conducts the Sunday services in a one-room rural church typical of many still used.

Such people have an entirely different outlook toward life than rural people of a former time. Their values tend to be identified with the city which feeds and clothes them, rather than with the rural community which gives them space in which to live. This sometimes results in a clash between "old-timers" and "new-comers" over the conduct of community affairs.

Accompanying the radical changes in rural life is the danger of the breakdown of the basic patterns of living and the changing of the basic values of people to something less desirable than in former times. There is great danger today of the farmer and non-farmer alike becoming secular and materialistic in outlook. Unless the church is at work on this problem in a creative and imaginative way, we may

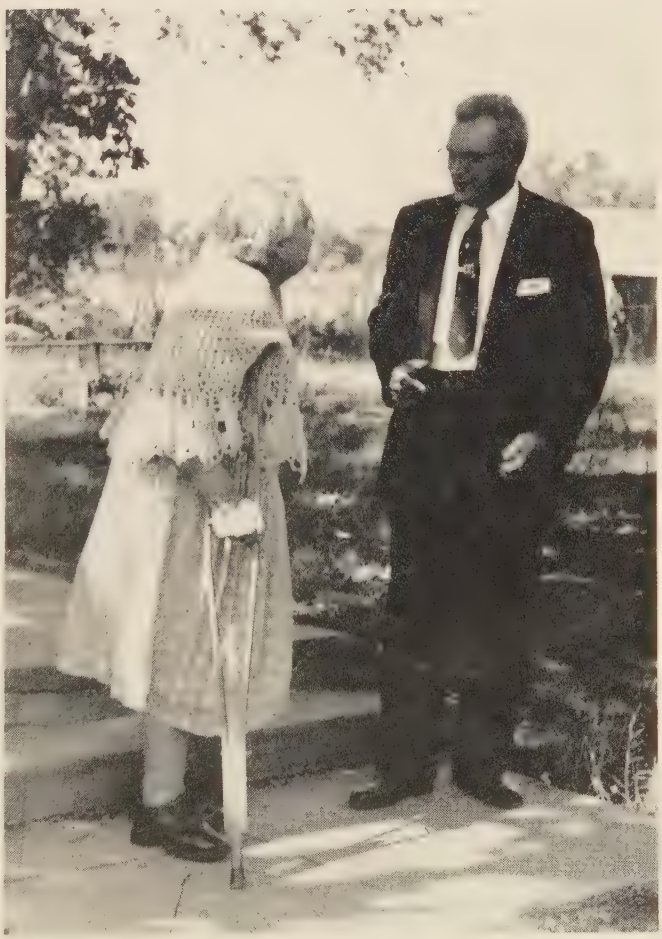
—Photos by Medearis

IGHT—Dedication serv-es are held by a rural issouri church and its ident pastor for the rd's Acre which will ovide a substantial sum the treasury of the urch at harvest time.

LEFT—A student with a Bachelor of Science degree in agriculture from the University of Missouri inks up his mimeograph machine to begin his weekly job of printing bulletins for the rural church he serves while studying for the ministry at Phillips University in Enid, Oklahoma.

—Medearis Photo Above

BELOW—A representative of the Missouri School of Religion talks with a member of a rural community as he surveys an area under the church extension program of the seminary. In this program the seminary sends out men who help develop new churches, re-establish churches which have been closed, and revitalize the programs of congregations which have been unable to face the new needs before them.



rift into a new paganism undermining the very foun-ations of our American culture.

I have written so extensively here of the nature of ural life because it is out of the complex and rapidly hanging situation that the need for special education or rural ministers arises. Ministers are still regarded as ey leaders in community life. They are in strategic ositions to influence community decisions and to set he moral tone of life in general. If ministers under-tand what is taking place and have wholesome atti-udes toward people and institutions that make up he community, and if they possess the social engineer-ng skills that make them effective workmen, the rural evolution can be guided toward satisfactory fruition, nd rural people can come out of it with new ways f living that are socially and economically sound as ell as morally and ethically right.

To meet the need for strong ministerial leadership n rural communities, colleges and seminaries have egun to give strong emphasis to the social sciences. y such emphasis they hope to accomplish two things. irst, they hope to promote such an understanding of ociety that the student will go into his community ith his eyes opened to the structure of the community, he way it functions and the role of institutions (includ-

ing his church) within it. Second, they hope to equip him with some of the tools that he will need as a community leader—tools of social analysis and reorganization.

Another strong emphasis that has been added to theological education is that of social ethics. There is need for clear, definite answers to questions of what is right and equitable.

For example, the relationship between the farmer and his hired hand used to be quite well defined. Both the farmer and the hired hand knew what to expect of each other. So did the community in general, and if either of them were to step out of line, the wrath of the community would descend swiftly and in force.

In these modern days the picture is not quite so clear. With highly specialized crops, sometimes requiring a whole crew of laborers at certain seasons of the year, truck loads of migrants may be employed by a farmer through a contractor. The farmer may have a rather incidental relationship with the laborers. Their crew leader or "contractor" may be the real "boss." Inequities easily develop; and since migrant laborers have no well-defined place in the community, the community often feels no responsibility for their protection.

What is ethical in this new situation? What does the church have to say? Most churches are notably silent and for good reason because there is no well-defined answer. This is an issue which will haunt us until we come to an ethical solution. Rural people need a ministry capable of leading them to a relevant application of Christian principles to life. The institutions training our ministers are aware of this need and are trying to prepare men to meet it.

It is perhaps wise not to go into the details of the courses taught in our various schools. Suffice it to say that a very impressive array of rural courses are offered by our schools, and in addition there is much guided field work.

In the photo at right a student minister in Missouri meets with a local farmers' organization to help it develop a program. Rural ministers must know community needs and also interests.

Two decades ago practically no school took responsibility for the student's work in the field. If he could get a church to take him as a part-time pastor, it was all right with the school, as long as he could keep his grades up.

But during the past ten years nearly every one of the seminaries of Disciples of Christ has added a staff person to supervise the work of the student in the field. Some of our schools feel very strongly that this is a vital part of the educational experience of the student and should be done under careful supervision.

Our schools are to be congratulated on the amount and quality of work they are doing with the churches of their areas. Much of it is being done with the student churches or potential student churches, to be sure, but it is a worthy service, none the less. Missouri School of Religion, Columbia, Missouri, has been outstanding in this kind of activity. It has on its staff three men who give all or part-time to work with the churches who need help.

All in all, theological education has greatly improved over the past twenty-five years. It is safe to say that although the colleges and seminaries have been a little tardy in adjusting to the rapidly changing situation, they are courageously facing the matter of education of ministers capable of leading the church and community through these days of social revolution.

At left William D. Hall, former missionary to India with The United Christian Missionary Society and now professor of missions and town and country church at Brite College of the Bible, Texas Christian University, Fort Worth, counsels with two students on town and country matters. Mr. Hall is standing at left.

—Photo by Medearis

Students Will Survey The Church's Mission

By GARLAN HOSKIN*

HOW can we awaken students to face their Christian responsibilities in a world like this? What is God requiring of Christian students and the dent movement today? These questions were raised a world-wide planning meeting of student Christian vements held in the Bavarian Alps of southern Germany in August, 1956. This meeting of the general mmittee of the World's Student Christian Federan represented some seventy-three countries with stunt Christian movements.

As a result of this concern which is being expressed ound the world through student conferences and aders of the church, a five-year emphasis was anned. Purposes of the emphasis are (1) to move udents right into the central stream of God's purse, and (2) to train leaders for the church in diffilt areas of the world.

This program is called "The Life and Mission of the hurch" project. The Disciples of Christ Student Felwship will follow the themes of this program for e next five years in national and area conferences well as in local groups. And not only the DSF but l the member movements of the United Student hristian Council (with membership of ten maor communions in this ountry plus the YMCA nd YWCA) will be inolved in this study bout the nature and ission of the church.

Perhaps it would be ore correct to trace the eginnings of this projct back to 1893 when e world federation itelf was founded, for om the very first the udent Christian moveents have recognized that Christian students *must be oncerned with the whole world.* The Federation's urpose was stated in the first constitution: "To enst students in the work of extending the Kingdom f Christ throughout the whole world."

Today this reads: "To influence students to devote emselves to the extension of the Kingdom of God in eir own nation and throughout the world."

It is quite clear that in the early years of the Fedration, mission meant going from a Christian to a on-Christian country. Although the world situation as changed so much since that time that we can no onger speak of "mission" in the same sense, the inerest of the Federation *in the mission of the church* as not disappeared.

But in spite of this continuing interest, it must be ecognized that during recent years the Federation as not been very successful in stirring up constructve interest in students over one of the still very imortant aspects of the church's mission—that of forign missions. This failure is reflected in the decreasng number of missionaries coming from student Chrisan movements, a disturbing situation.

What has happened is this: *the world, the church and the mission of the church to the world have changed and no serious efforts have been made to understand what forms the life and mission of the church must assume under these new conditions.* It was inevitable that reactions to this situation would appear. Hence the rise of the present Life and Mission project.

One example is to be found in the Student Volunteer Movement in the United States. This is a section of the United Student Christian Council. Over recent years the conviction has grown that the mission of the church can no longer be conceived as a one-way thrust from the churches of the West into other parts of the world; it must be thought of as the common mission to be shared by the Christian community all over the world.

Out of the 1955 Athens, Ohio, S.V.M. conference with the theme "Revolution and Reconciliation," the idea was born to organize a regional conference on the mission of the church in order to discover, in a more concrete way, the relation between mission and the world and understand better how the church must respond to the needs of the world in the present historical situation.

At the same time, several of the W.S.C.F. leaders were working out a project for a major new effort of teaching on missionary and ecumenical questions in order to prepare large numbers of students to take a leading part in the task of the church, either as laymen or ministers.

Both of these projects were presented to the 1956 general committee meeting of the W.S.C.F. in Germany, and a resolution was passed that a major world conference of a teaching character should be held in 1960 in connection with the next meeting of the general committee.

The question may be asked, Why is it necessary to have a "world" and a "teaching" conference?

It seems clear that one of the weaknesses in the work in this realm is sheer ignorance on the part of students and youth leaders. To a large extent we live with ideas concerning the life and mission of the church which are no longer relevant to the world in which the church has to fulfill its mission and to live its life.

Further, we are often unaware of recent thinking by church leaders, missionaries and theologians on such matters.

It therefore seems important that this conference have a very clear teaching character and that it be based on direct instruction by those Christian leaders who can speak in a relevant way because of their experience in the field of mission and because of their personal participation in the present thinking of the church about itself.

CONTINUED

*Mr. Hoskin is the national president of the Disciples Student Fellowship.

The question has been raised as to whether such teaching is possible where there is still so much uncertainty and so much difference of opinion in the church about its life and mission. The executive committee of the Federation devoted considerable time to this problem. Finally it came to the conclusion suggested by W. A. Visser 't Hooft, general secretary of the World Council of Churches, that, within the many disagreements which certainly still exist about the life and mission of the church, there is also considerable agreement. One of the causes of our present weakness is precisely the fact that the churches are still largely unaware of the *existence of such a common ground,* which has been reached fairly recently and in many different ways.

Will Be Able to Teach

Since this agreement does exist, the conference will probably be able to teach without too much disputing over matters of religious knowledge and beliefs. This does not mean, of course, that the conference should concern itself entirely with points on which there is agreement, but that areas of disagreement can be looked at against the background of this basic agreement.

You may ask, How does this affect the local DSF student at the state university?

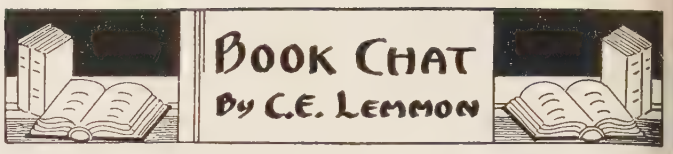
The thrilling thing about this is that all the member movements of the United Student Christian Council have accepted this Life and Mission project as their major area of concern for the next five years. The topic for the year 1958-59 for all movements is "The Biblical Faith and Calling of the Church," with "The Whole Church in the Whole World" (dealing with socio-political issues) for the year following.

This can have far-reaching implications. For example, it can mean that at any level there can be joint spiritual retreats between the different communions. Conferences, work camps, programs, and study materials all can be centered around this Life and Mission emphasis. This can be instrumental in causing students to think together of the broader concept of the church rather than of one specific communion.

All Movements Involved

What is even more thrilling is the fact that all member movements of the W.S.C.F. will also be involved in this for the next five years. This could mean that the DSF group in Fayetteville, Arkansas, for example, might write to the German *Studentengemeinde* (student association) at the University of Heidelberg and tell them their problems in dealing with this question. Conversely, the group at Heidelberg could write back what they feel about it as German Lutherans and what problems they face in their country. Such a correspondence could be carried on with student groups all over the world.

This would help the students to gain a broader sense of the world-wide mission of the church. Perhaps as a result of this study, the church will once again speak to men in meaningful terms, and the body of Christ will once more become whole.



AS one reads the magazine advertising and listens to television he has an uneasy feeling that he is being treated as if he were a credulous person easily manipulated to the advertiser's will. That this is true is indicated by Vance Packard's *The Hidden Persuaders.* Mr. Packard claims that at least $12,000,000 is being spent by the great advertising agencies of the country in what is called "Motivation Research." This research is to find the hidden urges, aspirations and insecurities of people in order to sell them consumer goods. We want to be clean, so one tooth paste appeals to cleanliness; we want to be glamorous, so another sells its product to make gleaming teeth; we want to be healthy, so another promises to stop decay; we are worried about bad breath, so another "destroys unpleasant odors." This book shows how the "depth psychology" is used to influence us in buying things not on their merits as products but on our own weakness in succumbing to the seduction.

IN his work *Design for Preaching,* H. Grady Davis has not written the best book on preaching but he has produced one that is unique. It develops the sermon along psychological lines, like the birth of an idea, the development of the theme, the sustaining of interest, the unity of thought, and the outcome in changed lives. It is not a mere surface analysis of the factors that make for good preaching, but a search for the inner qualities of the mind and heart that find expression in an effective sermon.

PERHAPS it is because we live in such a threatening world that the apocalyptic writings of the Bible are coming in for new interest. Certainly this is true with the book of Revelation. It was during his imprisonment in one of Hitler's concentration camps that Bishop Hans Lilje finished his scholarly study of *The Last Book of the Bible.* It has recently been translated into English by Olive Wyon and published in America. Part One deals with the Bible doctrine of the end, or "events beyond history," and with the form and substance of apocalyptic literature. The work is divided in the seven sections natural to the literary structure of the Revelation with thematic rather than running commentary on the text.

THOMAS S. Kepler in *The Book of Revelation* has written a textual commentary of the apocalypse with an introduction which makes careful discrimination between prophetic and apocalyptic writings. He, too, sets the total book in its historical perspective at the time of the Diocletian persecution, which is the only way in which the book can be rightly understood.

DONALD W. Richardson gave a series of five lectures which have been organized into a book, *The Revelation of Jesus Christ.* His outline is approximately the same as that of Bishop Lilje's. The long chapter of introduction tends to simplify the meaning of Revelation. His text is built around the seven visions of the book. This treatment is more popular than the others mentioned above.

(*Continued on page* 41)

—Photo by Martha Troxell

Delbert Troxell (right), Disciples' missionary to Japan, talks with a young Japanese who came for help to Rifu Rural Center.

A Disciples' missionary discusses some ways of

Reaching Rural Japan

By MARTHA TROXELL*

MY heart was in my throat that September day in 1955 when I stood before the group of women. It was in the "civic auditorium" of the rural village of Rifu in northern Japan. About 125 farm women had come to an extension session of the Farmer's Gospel School to hear a lecture on child guidance.

We had just come to the Rifu Rural Center sponsored by the United Church of Christ in Japan, and I was supposed to bring a few words of personal greeting. Future relationships were in the balance and it seemed extremely important to me to make a good beginning that day.

We had come to Japan with a dream to work in the rural area. For two restless years we had studied language in Tokyo and we were eager to the bursting point to get into our work in the country. I had seen farm women in Tokyo crowding the trains in the early morning hours with towering loads of produce strapped to their backs. There was little about their drab appearance and rude manners that was appealing, and I seemed to be separated from them by some intangible gulf.

But now as I saw them seated on a thin straw mat on the floor before me I knew they were "my people"—because they were God's people, and he had entrusted me with a wonderful message for them. The fact that they were all dressed in the same dark blue baggy pants and shirts which all the farm women wear made them not the less interesting but the more endearing.

I poured forth my heart in an almost desperate effort to explain to them why I had come to this remote spot to live among them and help them in any way I could. Each face began to stand out—some young faces with eager, smiling eyes; some with listless expressions that made them seem prematurely aged; some truly marked with the cares and burdens of the years. I saw a little of God in each of them and I knew then that we had not been wrong. I knew that when Jesus said "into all the world" he meant everywhere—even into rural areas of Japan.

Some effort has been made, almost from the beginning of the Christian movement in Japan, to evangelize the people in the rural areas, but it has been weak at its best and sometimes practically submerged. Response to evangelistic efforts has been meager and it is not surprising to find the greatest effort expended where the greatest results are obtained—in the urban areas among the students and the people of the business and professional classes.

And so today we find 90 per cent of the churches are in the cities—in a land where 44 per cent of the people are in the rural areas. There are four churches to every city and only one church to every fifty-eight to sixty villages.

To some of us this represents a real challenge. Something must be done to reach these farming people who compose such a large and vital segment of the nation's population.

In modern America the difference between the living standard in rural and urban areas has greatly diminished. In Japan there remains a wide breach—economical, educational, spiritual—between the city and the country. The cities are progressive and modern; the country-dwellers seem allergic to change. Conservative in habit and thought, slow in tempo, they cling to the old and are suspicious of the new.

This over-all resistance to change can be laid in part to certain pressures which crush individual desire for freedom and progress. These factors are a part of the general culture but are much more binding in the rural areas.

The most powerful is the family system, wherein the will of the individual is, from childhood, subordinated to the will of the family. As in the city churches, attendance in the rural churches is largely made up of young people with searching hearts and an intense desire for learning. For these youth the decision to become a Christian is a major, life-shaping event. In the large majority of cases they face some degree of family opposition, sometimes expulsion.

Other forces which are especially strong in the ru-

*Mrs. Delbert Troxell is a missionary to Japan with The United Christian Missionary Society.

ral areas are community pressure and more rigid adherence to Buddhist and Shinto principles and practices rooted in 1,500 years of tradition. In all of this we see something of the Japanese philosophy of passive acceptance of life as it comes. The ideal is adjustment, not resistance, to the flow of nature.

In the country people, so inseparably a part of their environment, both physical and philosophical, we have come face to face with these basic issues. We have been forced to re-evaluate our approach and search deeply for some new methods to employ in the evangelization of rural Japan.

Two short years after that day when I had brought my greeting to those farm women, I was walking with my husband and our farm manager on a warm summer afternoon along the country paths, through the bamboo groves and the pear orchards and between the rice paddies. Again there was a lump in my throat. The time had come to say good-bye and we were making the rounds of our neighbors to thank them for their friendship and deliver our farewell greeting.

Mr. and Mrs. Ono were both in their wheat field cutting the grain by hand. Their grown son, who had been baptized the previous Christmas, had become one of the first real farmers in our Rifu church, a direct product of our Rural Center program. He was away now helping a neighbor. At the other Ono farm (same name but unrelated) the whole family was busy in the process of harvesting, chopping and roasting their annual supply of green tea. Abe San was leading his prize sheep in from pasture. I had prayed that first day that I might become one with these people and I was surprised now to realize how well that prayer had been answered, for each farewell seemed increasingly difficult.

This student is learning to train pears at Rifu Christian Rural Center where better farming methods are being taught.

—Photo by Delbert Troxell

To become one with the people—yes, that was all a part of our new plan to reach the farmer. Somehow the church, even the rural church and its ministers, was not reaching these men of the soil. And so it was through our rural center program that we tried to bring the life-giving gospel with its deep meaning for all of life to the farmer on a practical basis.

Taught Farming Methods

Through Farmers' Gospel Schools we offered some concrete assistance in better farming methods and at the same time introduced the life and teachings of Jesus. Through work camps we brought together Christian young people of the student class from the nearby city of Sendai and our own Center students and community young people. There they learned the joy of common Christian labor and the inspiration of sharing periods when city student met country boy and girl face to face and each searched earnestly to understand the problems and the aspirations of the other.

Through Bible classes and Sunday school we sought out the children and the youth for Christian instruction and shared understanding of the Christian way of life. Through day care-centers for the small children of farmers' families who were neglected at home while all working hands were in the fields during the busy rice transplanting season, we witnessed to the whole community of our Christian concern for them.

Through cooking and canning classes we tried to help the women lighten their own burdensome household responsibilities as well as improve their family health conditions and in some measure win their friendship and confidence for even greater things to come. We walked with them, worked with them, worshiped with them; in short, we tried to make the love of Christ permeate their daily lives.

Laymen Have Responsibility

We have come to believe that a large share of the responsibility for evangelizing rural Japan may rest upon the shoulders of Christian laymen. These laymen will be a part of the rural culture and will be able to reach out to their fellow farmers with concrete evidence of the full meaning of being a Christian. For that reason, the rural centers, like Rifu, have full-time programs for boarding students which aim at the systematic development, through both a scholastic and a practical approach, of capable leaders who will become the nucleus of the rural church of tomorrow.

Yes, God is in rural Japan, among the 35 million people who till the terraced countryside. As yet the fruits of Christian labor have been few; but as surely as the farmer plants his seed in the spring confident of a harvest the following autumn, we continue to plant and to water, confident that God, in his appointed time, will reap a bountiful harvest.

—World Call Photo

hree executives of the Board of Church Extension hold a conference in their resent quarters in Missions Building. Left to right are Mr. Betts, Mr. Sheafor nd Dr. Pearcy. The Board is to move into its own building early next year.

9. They Work For You . . .

Through Church Extension Services

By J. EDWARD MOSELEY

EDITORIAL NOTE: *Services of the Board of Church xtension of Disciples of Christ for all Christian hurches are discussed in this article. It is the ninth a series discussing the purposes and services of the ajor cooperative boards of the Disciples. The work the various agencies is described through the functons of the key administrative personnel.*

WE are anxious to get a number of first units for newly organized congregations built in strategic spots across the nation," said William T. earcy, president of the Board of Church Extension of isciples of Christ, toward the end of our recent interview.

"Naturally, these buildings will be of good design, nce they will be constructed from working drawings repared by our own architects. And they will be well uilt churches, we know, because we are providing the rvices of an able construction superintendent. We are nterested," he continued, "in getting inspirational and nctional buildings which will illustrate to church-uilding committees the best in today's design and conruction."

This feature of the rapidly expanding program of he Board of Church Extension is developing because he Board is concerned, as Disciples face a stepped-up rogram in the next decade, that the quality of church onstruction measure up to the best in both form and nction.

Next October the Board of Church Extension will omplete seventy-five years of continuous service to he brotherhood. It began in 1883 as a committee of he American Christian Missionary Society and in 1888 rther matured into the Board of Church Extension the American Christian Missionary Society. The merican Society, in 1920, became an integral part of The United Christian Missionary Society when it was established. This relationship was severed in 1934 when the Board of Church Extension of Disciples of Christ began its separate corporate existence.

The Board's purpose, said Dr. Pearcy, is "to assist newly organized and established Christian churches in all phases of their building programs. This is done through loans for all purposes, general consultation, architectural, fund-raising, and savings services."

Church Extension, like other major boards of the Disciples, reports to the International Convention as a matter of information. It seeks Convention approval of its nominations for the board of directors.

A reorganization has modernized the organizational structure and procedures of the Board of Church Extension for its expanding work. This involved revision of its by-laws. The changes were approved at the annual meeting on March 19. The board of eighteen directors has a rotating plan of membership. The group meets quarterly. Three of the directors, the president, and the vice-president and secretary of the corporation, constitute the executive committee which functions between the regular meetings of the Board.

Headquarters in Indianapolis

Headquarters of the Board of Church Extension are presently maintained in the Missions Building, 222 South Downey Avenue, in Indianapolis. Because of the expanding work, however, a new office building is now under construction. Ground is being broken on May 1 for the $210,000 structure at 110 South Downey Avenue. This is across the street from the Downey Avenue Christian Church at the corner of Julian, a short block from Missions Building.

The circular building, designed by Church Extension architects, will be one of the city's most dis-

—World Call Photos

Harold R. Watkins, a general representative of the Board of Church Extension, looks at plans for a new church building which are being prepared by Rollin V. Mosher, seated, an architect who serves on the staff of the Board.

tinctive administrative structures. It will be one story with glass and panel walls, air-conditioned throughout. There will be 10,000 square feet of space. Construction should be completed by January 1, 1959. There will be room for a staff of forty-two persons. Construction will be superintended by J. W. Pifer who has joined the department of architecture's staff. After January 1, he will be used exclusively to superintend construction of first units of new churches. He will direct two projects a year using working drawings prepared by Church Extension architects.

William T. Pearcy, president of the Board of Church Extension, is responsible for the total administration, interpretation and promotion of the organization. This includes relationships with all churches and agencies of the brotherhood and all loans.

UNDER reorganization of the Board's structure, Dr. Pearcy; Rolland H. Sheafor, vice president and secretary; Mrs. Blanche Wickes, treasurer and office manager; and Charles J. Betts, consulting architect, all constitute the executive staff. They meet monthly to review the work and to shape the pattern of basic policies.

Dr. Pearcy hopes, under the reorganization, to be in his office more in order to have "time to look out the window" as a member of his board expresses the desire. He is now in the field about sixty per cent of his time and in the office forty per cent of his time. Actually, during 1957, he spent 197 days in the field.

A major function of the Board is to assist churches in fund-raising. Ninety-one campaigns were conducted in 1957; $3,954,429 was raised. Fees and travel for this service cost the churches $18,424. If other professional leadership had been used, the churches would have paid $216,900 or more.

Mr. Sheafor, as vice-president and secretary, directs fund-raising services for the Board and supervises the field staff. Also he has charge of public relations and publicity. One of his major responsibilities, said Dr. Pearcy, is to see that the Board gets adequate security for the funds which it invests. In the field Mr. Sheafor leads fund-raising programs and makes general consultations. Along with Dr. Pearcy he represents the Board of Church Extension in brotherhood and in ecumenical programs.

The Board's service of general consultation at the start of any building project is increasing in importance. About 300 general consultations were held during 1957. A consultation follows an official request from a church for this service. A staff member of the Board confers with leaders of the congregation to analyze their needs and to develop a program to meet those needs. This vital service is provided without cost to the church.

BLANCHE (Mrs. A. Frank) Wickes is treasurer and office manager. "One reason the work of Church Extension goes so well," she said, "is because members of our staff have Class-A secretaries. They are competent and remain in the Board's employment for years. The staff has complete confidence in their ability to take care of daily details, even when the men are in the field for weeks. The work keeps rolling along," she continued. "The Board, justifiably, has always taken pride in the fact that it takes prompt care of the many requests and other details that are received."

Actually, Dr. Pearcy, Mr. Sheafor, and Mrs. Wickes have definite responsibilities in the overwhelming processing and administration of church loans. When a loan is recommended to the board of directors it is supported by one or more visits which have been made to the church by a staff member.

Mr. Sheafor, once the loan has been approved by the board of directors, obtains title information and handles paper work involved until the check for the loan is issued.

MRS. Wickes takes over when all legal papers have been received. She issues the check, passbook, and sets up the payment schedule. She also handles the release of a loan when the obligation has been paid in full.

"The Board has operated twenty-four years now without the loss of a single dollar in principal or interest," said Dr. Pearcy with real satisfaction. The total loaned in that time is $29,940,981.06. Total assets of the Board of Church Extension on December 31, 1957, were $10,978,147.60. In another decade this amount is expected to total about $25,000,000.

Mrs. Wickes has supervision of all bookkeeping procedures. This includes loan payments, savings and trust funds. One-half of every loan made to churches comes from the Board's investment funds. The savings program by churches and individuals is, therefore, quite important to the growth of this work.

As office manager, Mrs. Wickes has about ten persons working under her general supervision.

Charles J. Betts, consulting architect, who is a registered architect, is in charge of the Board's department of architecture. This department provides specialized counsel to churches in planning structures for worship, education and fellowship. Both field and office service is available.

IN anticipating the United New Church Advance of Disciples of Christ during the decade of the 1960's, the Board of Church Extension is preparing in many ways for the expansion necessary in its services.

Service to new congregations has high priority with the Board of Church Extension. All the usual services are provided without charge. This service involves conferences with all concerned in a local situation as to the principles involved in a successful new church project, architectural consultation, and fund-raising leadership. In addition, interest-free loans are included for the construction of first units. All contributions received through Unified Promotion become part of the Board's interest-free loan fund unless otherwise designated. A total of $64,535.97 was received for this purpose from Unified Promotion last year.

Approximately sixty new churches are now established annually by the Disciples. The program of the 1960's anticipates two new churches a week, or about 100 a year, both at home and abroad.

"The task of the Board of Church Extension," said Dr. Pearcy, "takes on real significance in these days of unprecedented growth and expansion. There are more services to be rendered, more needs to be met, more funds to be secured and safeguarded."

"We will endeavor to meet the purposes for which Church Extension was established," he concluded, "and fulfill all of our responsibilities in order that Christ's kingdom may be advanced throughout the world."

In the photo below Harold Herndon, general representative, checks data with Mrs. Blanche Wickes, treasurer and office manager. Church Extension offices are now located in Missions Building, Indianapolis, but will be moved into a new headquarters structure in 1959.

own above are the 11 members of the graduating class of 1958 at the Nursing hool of the Jackman Memorial Hospital at Bilaspur in Madhya Pradesh, India.

Healing — and Much More!

By MILDRED REYNOLDS*

IT is one thing to visit mission hospitals of Disciples of Christ and see the work from the outside. It is quite another ing to see it from the inside. For a ionth I have been a patient in busy Jackan Memorial Hospital in Bilaspur, Inia.

May I share with you some of the things saw during the last two weeks of my tay? Before that time I was too ill with alaria and tick fever (Rocky Mountain otted fever) to know what was going on.

On *Monday* the hospital mission staff as distributed like this. Alice Porter had one to Vellore for a check-up on some uscular trouble she was having. Dr. Hope ichoson had gone to the church executive meeting at Jabalpur. Dr. Moti Solomon was getting ready to go to Tilda for n inter-mission board meeting. Ruth itchell, though not a bit well, was carrying the responsibility of the hospital on er shoulders.

SHE is also secretary of the Madhya Pradesh unit of the Mid-India Board of xaminers of the Nurses Auxiliary of the hristian Medical Association of India. So ne had many letters to write. She was lso expecting a visit from the highest state fficer in the nursing profession who would e inspecting our hospital along with all f the others of the town.

Dr. Nichoson came back and was getting eady for her heavy clinic on *Tuesday* when phone call came from Dr. P. D. Sukhnanan saying that Maxine Burch, a Disciples' issionary in Mungeli, was to be operated n for appendicitis. He wanted someone f her missionary family to come out to e with her. Dr. Nichoson couldn't possily leave; Herman Reynolds, also stationed in Bilaspur, had gone to Bhopal; I was ill; Alice Porter was in Vellore. So Ruth Mitchell had to leave on the bus for Mungeli. She had to leave her letters, her program, her preparation for hospital inspection, and her hospital accounts; but she went.

On *Wednesday* she returned with a good report from Maxine, and we noted that Ruth was a bit improved in health.

ON *Thursday* they took up the big task. They are remodelling the dispensary, and all of the work that goes on there had to be shifted to temporary quarters. The hospital, of course, was full of patients, operations were going on according to schedule, and all these things I am mentioning were over and above the daily duties.

On *Friday* Ruth Mitchell had to spend the day at Pendra Road for a Sanatorium board meeting.

On *Saturday* the news came that Alice Porter was returning from Vellore, and it gave us all a lift.

On *Sunday* all unannounced, the Madhya Pradesh nursing officer arrived. At first we were not sure that she was a Christian, but after talking with her for a short while we found her to be a most sincere and devoted Christian.

SHE was met and escorted by the Government District Officer of Bilaspur. He, of course, assumed that she would be staying in the Government Rest House, but she refused because she was travelling with only one male assistant.

After meeting our hospital staff and receiving a gracious welcome, she said, "I'll just tell the doctor that I'll be staying here." What a lovely guest she was and how we enjoyed every minute with her!

On *Monday* she took part in wedding celebrations. One of our workers from the hospital, a village girl whose father was dead, was being married. Ruth Mitchell, in place of the mother, helped with many arrangements; Alice Porter and I prepared the bride's and bridesmaid's bouquets; Dr. Nichoson was the organist; and all of us attended the wedding dinner that night.

But I could feel the tension as the problem of the hospital inspection hung heavily over the heads of the nurses. There was a bit of whitewashing left undone here, a clogged drain there, and trash was not burnt as instructed, but the inspection went on. The nurses had worked hard and had cleaned all of the closets and cupboards except one. Somehow that one had been overlooked. So when Alice Porter, who was conducting the officer around, walked up and opened this cupboard, lo! it was in a terrible state of disorder. The skull was on the shelf labeled "chest bones" and the thigh bones were on the shelf labeled "head bones." They all had a good laugh over this mistake.

TUESDAY was the nurses' graduation day. People came from far and near. All of the important people of the town were invited. Friends and relatives of the graduates came, and, of course, the Nurses' Home had to be opened for inspection. Ruth Mitchell was very late to lunch that day, for she had been downtown buying curtain material for the Nurses' Home. And do you know that by 4:00 P.M. the curtains were made and ready to be hung!

At three o'clock Dr. Nichoson came in from her operations, and all of the graduates and staff went to the church to practice marching and singing. Tea time came; many guests had arrived but there was no sign of any hostesses.

Finally they returned and everything buzzed along excitedly until six P.M. when I heard great exclamations in the hallway. A wire had come from the Mid-India Board of Examiners that the third-year nurses' examination would begin the next morning—twenty-four hours earlier than expected. The examiners were arriving at 7:30 A.M.

THE graduation ceremony was wonderful. The Hindu Medical Officer's wife commented on the missionaries' speaking Hindi so nicely. She came to Mr. Reynolds and thanked him for the Bible message and told him how much it had meant to her.

Dinner, prepared by the hospital, went off well, and by 10:30 P.M. most of the guests had departed. But away into the early hours of the morning sat Alice Porter with some of her Indian helpers, correcting note books and getting them ready for the examiners the next morning.

Examinations began on *Wednesday*. The hospital work went on as usual, though meals were from an hour to an hour and a half late. Ruth Mitchell and Alice Porter as well as Dr. Nichoson were sad and worried because they had not had time to prepare the students properly for this examination.

As we sat at lunch that day we named over the different tasks that each of these

*Mrs. Herman Reynolds is a missionary in In-a with The United Christian Missionary Society.

missionaries had to do and came to the conclusion that each had a full-time job for which she was responsible aside from her teaching and hospital duties. No one knows the hours spent in counseling nurses about their social, spiritual and other problems, nor the hours spent in making up accounts and preparing the hospital books for the auditors. No one knows the hours spent in distributing the Church World Service gifts—much needed at this time due to the failure of crops in this area.

On *Thursday* night when the missionaries and nurses finally arrived at the dinner table about nine o'clock, there on the verandah sat a man and a woman from a village with a tiny baby in a basket. They were asking the hospital to keep it from dying. The mother had died and the father couldn't keep it. They said they were willing to pay five rupees a month (a big amount for them) but Alice Porter said that it would cost the hospital fifty rupees a month to care for it.

AS we began to eat, the nurses felt that they would have to refuse, but then came the cry of the little one. We looked at one another and continued to discuss it. Someone suggested that perhaps the baby could be put on powdered milk. Again came the cry. Finally they told the man to spend the night in the hospital and the doctors would decide the next day what to do with the baby.

Friday was the World Day of Prayer. I was responsible for the Hindi program. I kept asking myself, "Would it be fair to the staff to ask them to have a special meeting when they are so overburdened already?" Yet I knew that this institution lived and moved by prayer.

So at the early morning prayer period which usually lasts fifteen or twenty minutes, this group of staff and students joined with the women of the world in a chain of prayer. Everyone enjoyed this time of prayer so much. The offering was twenty-four rupees, which will go to help one of the village churches near by.

AFTER prayers the hospital went on its regular routine, Dr. Nichoson had two operations, and the examiners went on with their work. Soon the news came of a Caesarean operation to be performed. All of the instruments had to be ready for use by the examiners, and such an operation is a great problem at the time of the examinations. However, they took it as they do all such emergencies.

Some time later I went over for my check-up, and there in the midst of all that was going on, Dr. Nichoson was seeing her patients and at the same time a nurse was writing down her orders for drugs. Dr. Nichoson turned to me and said wearily, "You see, we can't get these expensive drugs these days. We can't afford them and stay within our budget, yet how can we do proper work without them?" Yes, I thought to myself, if you had not had some on hand, I and many others would not be alive now.

I left the hospital on *Saturday*. The exams were over. Those two weeks of rushing around were ended and another week, just as busy, was beginning.

Strangers in a Foreign Land

American Missionaries Must Understand Needs And Customs of Those Whom They Would Serve

By JAMES W. CARTY, Jr.*

A SOCCER field was being built by an elementary school at a mission station in East Africa. The field had not taken shape; though partly completed, it also was partly rubble. Some of the field had been cleared, but there were sticks and stones on the other parts.

I, a visitor, was in a hurry to get to the school during recess to take photographs, and I started to cut across the field. A white parish worker who was escorting me to some school buildings at the station took hold of my right arm. She steered me away from the field.

"By walking across it," she said, "We might offend the sensitive African headmaster. He prides himself on the work being done to make a fine field for the school boys. He would interpret our walking across it as a sign that we didn't think much of it."

It might take a little longer time to walk around the field, she added, but it would be better for the cause of Christ.

This situation helped me realize that little breaches of etiquette by a stranger in a foreign land can be harmful to public relations. In fact, Westerners who are callous to customs of nationals in another country show they do not respect other peoples.

SUCH acts endanger the good will engendered originally by the very deed of sending all types of specialists—from educators to pastors—to minister to the needy abroad.

Fortunately, missionaries make intensive studies of the major and minor customs of the country to which they are assigned. In this manner they guard against unduly offending the residents.

Nationals abroad, just as Americans at home, regard their "distinct" ways and cultural patterns as an inseparable part of their personality and very being. Any open flaunting or disregard of customs, they feel, is a direct attack on their philosophy of life. This is an attitude universally shared by peoples—from the uncritical and uneducated to the highly educated.

Missionaries also need to know customs so that they will not unwittingly adopt habits with pagan connotations.

For example, one missionary shot a lion in East Africa. From the claw he had a piece of jewelry made for his wife. She was about to wear it when one of the African Christians explained that pagans believe that power resides in the lion and also in parts of it, such as a claw or tooth.

By wearing the jewelry, the missionary wife in effect would have been saying that she wanted the power of the lion. She would have been denying, by her actions, at least, that she believed in the power of God.

Glad to learn of this symbolism, the wise woman put away the jewelry in a locked box. She showed it only upon a return visit to the United States during a furlough.

Missionaries not only must be aware of customs but must be alert to see that they do not acquiesce to and thereby condone "pagan" customs. It is one thing to refrain from running roughshod over cultural habits of nationals. It is another thing to maintain one's own Christian standards.

TWO American missionaries went to work among the Loma tribe in Liberia. At first at the village where they lived, the Loma would tie string around the outside huts of the hundred thatched-roof, adobe homes which were located in a circle. The Loma did this to keep out the evil spirits.

The missionaries did not want to offend the tribespeople. But the Americans did not want to give silent assent to this superstition. So they cut the string each night from their own hut. But, at the same time, they did not cut it from the other huts nor did they preach sermons against the superstition.

In time the Loma people realized that the string was being cut repeatedly by the Americans but that no misfortune befell them. The tribe decided that the superstition was ill founded. They discontinued tying up the outer huts.

This wise handling by outsiders of a native custom led the tribe to see its mistaken concept.

THERE are many such ways of overcoming pagan customs. Americans need to pray that missionaries not only will study cultural patterns but will act wisely in dealing with pagan ones and supplanting them with Christian acts.

When Americans visit or relocate at different communities within their own nation, they should remember that there are different ways of doing things. If they do not offend people, soon they will not be "strangers" but will be accepted as part of the group. Then they can make their most effective witness for Christ.

Christ came as a stranger to many communities. He was sensitive to the differences, the needs, the dreams and the goals of the people. He handled each situation differently—and, as a result, reigned supreme over every situation.

*Mr. Carty, a minister of Disciples of Christ, is religious news editor of *The Nashville Tennessean*.

A New Witness in Manila

Completion of Dormitory by Disciples Will Aid Ministry to Students

By KAY WHITE*

THIS is a moment that many Filipinos and missionaries and friends in the United States have dreamed of—and m delighted to be present on this his- c occasion."

Vith these words Donald F. West, East a secretary for The United Christian ssionary Society, expressed the thoughts l feelings of many persons at the dedi- ion of the newly completed Gastambide ristian Dormitory in Manila on Sunday ernoon, February 2. Dr. West was in nila during his administrative visit to Asian fields.

The Gastambide project had been talked out and dreamed about for many years. w with funds raised through Capital for ngdom Building, the goal had been ched, and we were witnessing this his- ic moment.

Many friends joined with the Tagalog ea Disciples of Christ to celebrate this ppy day. Dr. West brought the dedica- on message and greetings from the United ciety. He spoke on behalf of two Dis- ples of Kansas City, Missouri, who made is project possible through their generous fts.

E. K. HIGDON, chaplain of the Protestant Center at the University of the hilippines and former United Society mis- onary in the Manila area, gave the prayer dedication. Norwood B. Tye, Disciples' issionary serving as general secretary of he United Church of Christ in the Philip- ines, brought greetings from that church. avid Sobrepeña, secre- ry of student work for he Philippine Federa- on of Christian hurches, also spoke riefly, congratulating he Gastambide Church nd the Tagalog Dis- ples on the completion this beautiful dormi- ry. Loreto Saysay, vice- hairman of the board trustees of the Taga- g churches, spoke of he gratitude the church- in the Philippines ave for friends in the nited States who make nds available for proj- cts such as the Gastam- de Christian Dormi- ry.

One of the residents the dormitory, Hon- io Cipriano, Jr., spoke r the young men liv- g there. "The rules are very strict, but we like it very much," he said. He referred to the daily devotions held at 6:45 A.M. and said that at first many of the boys objected to this, but now they feel that it really starts their day right. Mr. Cipriano, a law student, is a Roman Catholic, but he stated that he felt it was a great privilege to live in this church-related dormitory.

The residents held "Open House" for the many guests, and prizes were given for the cleanest and most attractive rooms. After refreshments were served in the dining hall, the boys put on a program of native folk dances and songs, and they ended the day with a feast for their own special guests.

THIS beautiful dormitory is built right onto the sanctuary of the Gastambide Central Christian Church and is separated from the church proper by sliding doors. It has facilities for thirty-one male students, including a large dining room that can accommodate up to ninety boarding students.

Each resident has his own bed, locker, study table and chair. Many of the boys feel that this dormitory is very luxurious, because in this crowded area of Manila sleeping space is usually all that is provided in many of the "dormitories," and these are run for profit with no thought for the comfort or spiritual well-being of the residents.

In the half-mile area surrounding the Gastambide Christian Dormitory are fifteen major colleges and universities and approximately 100,000 students living in crowded, unsanitary rooms. While we rejoice at the completion of the Gastambide Christian Dormitory we look forward to the time when a third floor can be added to it, making more rooms available for needy students and expanding the witness of Disciples in this vital area of life.

THERE is only one other Protestant dormitory and student center in this strategic area. It is operated by the United Church of Christ in the Philippines, and there is close cooperation between it and the Gastambide Christian Dormitory. John F. White, missionary-pastor of Gastambide, serves on the board of directors of the United Church Student Center, and Miss Hester Jason, youth director of the United Church, is a member of the board of directors of the Gastambide center.

So we say with Paul, ". . . but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (*Phil.* 3: 13b, 14).

THE Gastambide Christian Dormitory building is completed, but this is the real beginning of a new witness as we "press on toward the goal."

It is significant that other building projects are being undertaken by Protestants in the Philippines. The new headquarters building for the United Church of Christ is under construction *(See Global Highlights in this issue).*

The residence recently purchased as a home for the field representative of the Philippine Interboard Office, located in San Juan, a suburb of Manila, was officially dedicated on February 3. Mr. White, who also is chairman of the Manila Missionary Fellowship, presided. The charges to the first occupants of the residence were given by Mrs. Norwood Tye and Robert Crawford. Mrs. Tye is a United Society missionary.

Dr. and Mrs. Henry Little, Jr., are the first residents. In his position as field representative Dr. Little represents all Presbyterian, American Board, Evangelical United Brethren, and Disciples of Christ missionaries in the Philippines.

*Mrs. John F. White is a issionary in the Philippines th The United Christian issionary Society.

The Philippines and CKB

SOME sixteen months ago I personally visited several of the special areas of Capital for Kingdom Building needs related to the mission work of Disciples of Christ in the Philippines.

How I recall the enthusiasm of John White as he told of his hopes for the student center related to the work of the Gastambide Church in Manila. "We could minister to more than a hundred students right now if only we had a center." Today his hopes have been realized through CKB.

I recall later that same day going to the Tondo Church with John White and Miss Dorothy Martin. We stood before a poor structure that serves as a church for the people of this area. How they need an adequate church and social center to serve the needs of these hundreds of families! But it stands now as then—awaiting CKB commitment.

On my visit to the Paco Church in Manila the pastor's eyes mirrored his joy as he showed me the plans for a new church building to replace the present inadequate structure. Today his dream is about to be realized through CKB.

With Hubert Reynolds I walked about the grounds of the Vigan Community Center and saw the needs only CKB can satisfy. On Saturday we drove to Bangued, where United Church pastor Pablo Bringas showed us what CKB dollars would do. He pleaded for the girls' dormitory urgently needed to replace the old Quonset structure left from the war.

So we could continue. CKB has made possible twenty vital projects but there are some twenty-four yet to be completed in the Philippines.

—IRA A. PATERNOSTER

Resources Department, The United Christian Missionary Society

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

AT a recent meeting of the board of trustees, President Arthur D. Wenger urged appointment of a special committee to study future growth of the college. The president recommended that membership come from the trustees, the faculty, the administration, the alumni, the church constituency of the college, and from the community. An eight per cent increase in present budget was also proposed.

Barton Hunter, executive secretary of the department of social welfare of The United Christian Missionary Society, was principal speaker for the annual Religious Emphasis Week.

Seventy-five eastern North Carolina high school science teachers attended a symposium on the campus and dealt with the improvement of teaching science in high school and the stimulation of interest in science careers by high school students. The Department of Science and Mathematics and the Eastern North Carolina Division of the American Chemical Society sponsored the symposium.

Fifty-three seniors are now engaged in supervised teaching in various public schools in Wilson and eastern North Carolina. Twenty others completed their student teaching requirements during the fall semester.

Bethany College
Bethany, West Virginia

Since last September the college has received over 800 letters of inquiry concerning enrollment, 300 applications have been processed, and 200 students have been accepted for next year's class.

The college sponsored a series of four television shows dealing with art, music, drama, and public speaking on consecutive Sundays from March 30 to April 20. Dr. Robert Clyde Yarbrough, chairman of the Speech and Dramatics Department, served as master of ceremonies.

Dr. Stephen J. England, dean of the College of the Bible and the Graduate Seminary of Phillips University, spoke at the annual Minister's Workshop on April 21-22. Dr. England has served in many areas of brotherhood and ecumenical life, is in great demand as a public speaker and as a preacher, and is the author of *We Disciples: History and Interpretation* and *The Apostolic Church, Some Aspects of Its Faith and Life.*

Chapman College
Orange, California

The Disneyland Hotel, only five miles from the campus, was the site of the annual Founders Day Banquet on March 20. Dr. Roy L. Smith, noted Methodist minister, editor and writer, was the guest speaker. Doctor of Divinity degrees were awarded to James Parrott, state secretary for the Christian Churches of Southern California, and to Miss Cynthia Pearl Maus, prominent Disciple writer. This annual $25-per-couple-banquet provides over $2,500 for winners in the Scholarship Examinations which are open to new students.

Chapman College Sunday was observed April 20 by churches of California, Arizona and Nevada. A new brochure, "Ten Reasons Why You Should Be Interested in Chapman College," was distributed. Church support is expected to exceed $100,000 through the Life Line Church Program, with an additional $20,000 for scholarships, according to Willis M. Whitaker, director of church relationships.

The college has received $5,000 worth of scientific laboratory equipment from Beckman Instruments Incorporated. Included were a spectrophotometer, a pH meter, high speed counting and timing instruments, and other instruments used in the design and development of electronics equipment and in monitoring and calibration of communications frequencies.

Christian College
Columbia, Missouri

Homecoming for the college will be held May 2 to 4. Invitations have been mailed to 5,800 alumnae in 47 states, the District of Columbia, and 17 territories and foreign countries. A faculty-staff committee is working with President Freeman on plans for the event. This will be the first organized event for all alumnae since the June 1951 Centennial Commencement and Alumnae Reunion in celebration of Christian's first one hundred years.

"Religion in a Power World" was this year's theme of Religion in Life Week. Guest speaker on the campus was Kelsie G. Martin, minister of education for the Union Avenue Christian Church, St. Louis. He also held personal conferences with students. Dr. Warren Briggs, Wesley Foundation Director at the Missouri Methodist Church in Columbia, was also a speaker. He is instructor of religion for the college.

The college coordinates its religious activities with the other two local campuses through the students' Religious Council, representing Christian, Stephens College, the University of Missouri, and local church-related student groups.

Christian College of Georgia
Athens, Georgia

The college was host recently to its first annual Church Vocations Conference. Fifty-four young people—26 boys and 28 girls—attended. Panel discussions directed attention to five areas of church vocations: the pastoral ministry, the ministry of education, the ministry of music, the ministry of missions, and the ministry of social work.

University of Georgia officials were thoroughly cooperative in making the project a success. Officials expressed gratification that a ministerial education program was being conducted in connection with the university and their satisfaction in being able to make a contribution.

The College of the Bible
Lexington, Kentucky

Eduardo Malones, executive secretary of the Christian Churches in the Philippines, has returned to his work after having studied at The College of the Bible and the University of Kentucky since April 1957. In addition to his work as a church administrator, Mr. Malones is pastor of the Marikina Church near Manila, and is an attorney and city library superintendent in Manila. While studying church administration at The College of the Bible, he carried studies in library administration at the University of Kentucky.

The College of the Bible cooperated with Blue Grass Chapter of Choristers' Guild in sponsoring a three-day workshop for junior choirs. Leader for the workshop was Mrs. Ruth Lrehbiel Jacobs of Santa Barbara, Calif. Mrs. Jacobs is founder and president of the Choristers' Guild, an international organization of adults interested in junior choir work. Arthur N. Wake, professor of church music, estimated that each session drew delegates from about 24 different congregations in the Lexington area.

Culver-Stockton College
Canton, Missouri

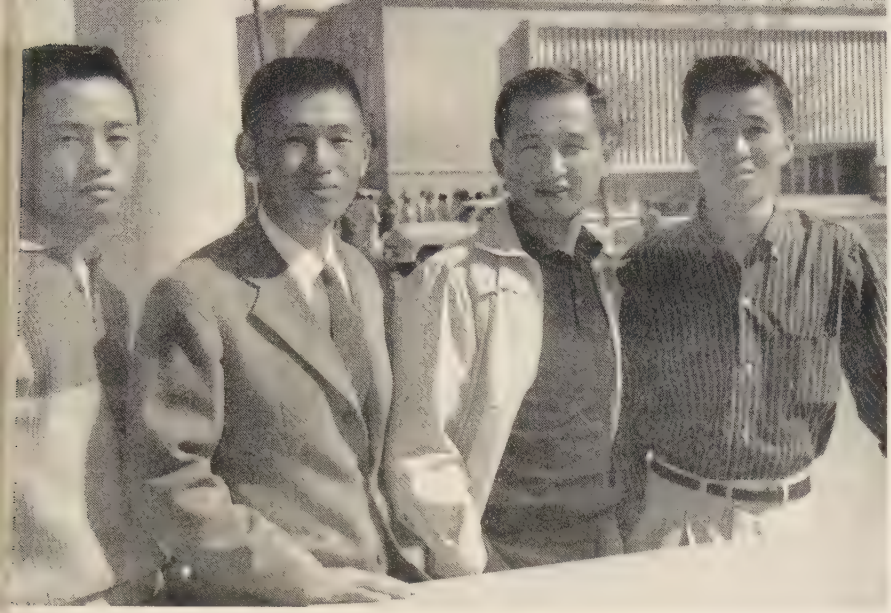
The Faculty Christian Fellowship, a new organization for faculty members, has started with the purpose of helping faculty members increase their understanding of and commitment to the Christian faith.

Forty-eight members of the Chapel Choir, under the direction of J. Leslie Pierce, made the annual tour. Within nine days they gave programs in 13 high schools and 10 churches in the state of Missouri.

Tom Fleetwood, a senior, was ordained into the Christian ministry on March 30 at the Christian church in Paris, Mo. C. E. Lemmon, pastor of the First Christian Church, Columbia, Mo., gave the ordination sermon.

Drake University
Des Moines, Iowa

A Church Vocations Conference, sponsored jointly by the Divinity School, the undergraduate religion department, and the Iowa Society of Christian Churches, was held on the campus, and 115 high school and undergraduate college students participated. Hermon Burke, director of church development for the Disciples of Christ, spoke at the evening banquet; Miss Marjorie Hill, medical missionary to India now on leave, also took part in the conference.



From Korea to Texas to Get Acquainted

ıng Ki Kim, Won Tae Oh, Ki Jun Ohm, and Choong Woo Nam are students from ·oul, Korea. Not until they arrived at Texas Christian University, Fort Worth, ·xas, did they meet. All four are Christians and all plan to return to their homeland.

A scholarship fund for men students has ·en established by a gift of $6,500 from e Ellis I. Levitt Welfare Fund. Recipients ill be selected by the Committee on Stu-·nt Financial Aid on the basis of ability ıd need and the grant will be continued ı succeeding years if the financial need the recipient continues and he has main-ıined a satisfactory grade average.

The Farmers Insurance Group of Cali-ornia has made a scholarship grant of $1,-00 and has designated it for second and ıird year students in the Law School.

An annual lectureship in the field of ıternational affairs has been established y the George Olmsted Foundation. The ink Foundation has made a grant of $1,-00 to study the significance and impact f the Air-Age Conference at Drake last ummer. The American Steel Foundries' oundation has made a gift to the ac-ounting department to help maintain the igh quality of the program.

ynchburg College
ynchburg, Virginia

Thomas Campbell, Jr., assistant dean of ıe College of Commerce, University of Vest Virginia, was speaker at the Found-rs Day and Homecoming on April 26.

The Virginia Religious Vocations Con-·rence for junior and senior high school udents is to be held at the college on Iay 3. Charles Dietz from The College of ıe Bible will speak.

Progress is being made on the new ·ience building. It is hoped that the uilding will be ready for occupancy in the 958-59 session.

liram College
liram, Ohio

Outstanding students will find no finan-al limits on their ability to take addi-onal college courses under a tuition bonus lan announced by President Paul F. Sharp. tudents who achieve a scholastic record of 3.5 and maintain this as a cumulative average can take additional courses without special permission and without extra charge.

The bonus is designed to encourage superior students to take full advantage of their time and talents. They will be able to take more subjects, broaden their educational experience, and thereby enrich their college program. The plan will go into effect in September along with a revised program of intensive study.

Kansas Bible Chair
Lawrence, Kansas

Eleven courses in Bible and Religion are being given in the Kansas School of Religion at Kansas University. One of these, The Life and Teachings of Jesus, is given in three sections at different hours. The students have a wide selection of basic undergraduate courses from which to choose. As many as 25 semester hours of credit may be credited toward an undergraduate degree from these courses.

Courses in New Testament, Greek, the Philosophy of Religion, Ethics, and the Sociology of Religion are given by the university and can be taken in addition to the 25 hours credit in the School of Religion.

Northwest Christian College
Eugene, Oregon

Out of seven Psyche Gooden Scholarships awarded by Drake University, five went to Northwest Christian graduates for the current year. The scholarships were awarded on the basis, mainly, of academic achievement. Three of these recipients will complete their seminary work at Drake in June.

In order to accommodate the large number of young people who wish to visit the campus, a Student Preview was held April 11-12 and another one will be held May 9-10. These Previews are held each spring for those who are juniors and seniors in high school.

Northwest Christian College Day in the Churches was observed April 20.

Texas Christian University
Fort Worth, Texas

Paul L. Coulter, senior from River View, Ala., has been awarded a Rockefeller Brothers Theological Fellowship for the 1958-59 school year. He plans to study at Yale Divinity School. President M. E. Sadler is a member of the board of directors of this program in which awards are made on the basis of a trial year during which the Fellow seeks to determine whether or not the ministry should be his lifetime vocation. Mr. Coulter is a history major.

The annual study tour of Europe will be conducted this summer by Miss Kitty Wingo, assistant professor of physical education.

Noel L. Keith, chairman of the Department of Religion, undergraduate, conducted the annual Protestant preaching mission at Offutt Air Force Base in Nebraska this spring.

Dr. Surama Dasgupta of India was principal speaker at the seventh annual meeting of the South-Central Renaissance Conference on the campus. Dr. Dasgupta, reader in philosophy at Lucknow University, India, is currently in the United States on a Whitney Fulbright Scholarship.

The Faculty Research Committee is carrying on twelve study projects under the direction of individual faculty members. This committee is headed by A. T. DeGroot, distinguished professor of church history in Brite College of the Bible.

Jewell Wallace, a graduate of TCU, returns to the campus in June as dean of men, and Mrs. Wallace will join the staff as assistant registrar in charge of admissions.

Transylvania College
Lexington, Kentucky

D. Glenn Rose, a native of Missouri, has been appointed co-ordinator of the division of humanities and professor of religion and will begin his new duties in September. Mr. Rose holds the A.B. degree from Bethany College and was awarded the B.D. degree with distinction in 1955 and the Dwight Fellowship for further study. He was awarded the M.A. degree by the Yale University Graduate School in 1956. At present he is completing work on the Ph.D. and serving as student assistant in Old Testament.

William Woods College
Fulton, Missouri

The charter of the college has been revised by the Board of Directors to allow a maximum board of thirty members. This increases the membership by six over a former maximum of twenty-four. The purpose of this action is to provide wider representation of Christian church leaders from Missouri, both lay and clergy.

A salary improvement program was also approved which will raise the median salary a minimum of $1,400 during a three to five year period.

Typical scene in a summer experience when adults and children study together.

Camps and Laboratory Schools

REGIONAL laboratory schools are the youngest member in the family of purposeful summer experiences, which include family camps, adult conferences and missionary conferences as well as various kinds of leader training.

A regional laboratory school which emphasizes the training of leaders of leaders is being planned for the midwest this year. This will be an all age-level school which will include leaders in children's, youth and adult groups. This school will be held on a college campus in McPherson, Kansas.

Leaders will arrive on the campus five days before the student-teachers, who will come from local churches. These leaders will spend this time in studying the theological bases for teaching in each age level and human relations in leadership education. They will hold individual conferences with various resource persons who will be present from state and national religious education staffs. They will also prepare for the laboratory classes, which will be held the second week of the school with student-teachers and children, youth and adults.

A general course will be taught in the administration of the Christian education program in a local church.

Another type of school is that in which several states are sharing leadership, but where the emphasis is not particularly that of training leaders of leaders. The Southeastern area is sharing in the leadership, financing, planning and resources for such a school in August. Each state will attempt to secure teams of leaders—nursery, kindergarten, primary and junior—to attend the school, plus local church leaders. These teams will use the laboratory method in leadership training enterprises of various kinds when they return to their home states.

More than 55 laboratory training schools will be held this summer, involving some 841 student-teachers and 2,000 pupils. These are a growing phase of the purposeful summer experience provided each year for adults.

REGIONAL LABORATORY (Kans., Texas, Okla., Nebr., N.S. Dak., Minn., Colo., Wyo., N. Mex., Iowa, Mo., Ark., and La.) *McPherson, Kansas, July 8-18, 1958.*

SOUTHEASTERN AREA LABORATORY (Ga., Fla., S.C., Tenn., Ala., Miss., N.C.). *Macon, Georgia, August 24-29.*

A schedule of places and dates for 1958 laboratory schools, adult conferences, and family camps is given below. For further information, please apply to state director of religious education in the various states. The following code explains the summer activity:

Italics—Laboratory Training Experiences
Regular type—Adult Conferences
Regular type with asterisk (*)—Family Camps
Regular type with (m)—Adult Missionary Conferences

State	Place	Date
ARKANSAS	m Mount Sequoyah	June 13-19
CALIF., N.	*Berkeley*	June 15-20
	Hayward	June 22-27
	Eureka	June 22-27
	*Camp Millwood	July 13-19
	*Camp Millwood	July 20-26
	m Asilomar	August 1-6
CALIF., S.	*Fullerton*	June 23-27
	N. Hollywood	July 7-11
	*Loch Leven	July 12-19
	Camp Radford	August 30-31
	Camp Seeley	Aug. 30-Sept. 1
CANADA	*Selkirk, Ont.	June 30-July 6
CAPITAL AREA	Bethany Beach, Del.	July 13-19
	*Bethany Beach, Del.	July 20-23
	*Bethany Beach, Del.	July 27-Aug. 1
	Bethany Beach, Del.	August 1-3
COLORADO	m Estes Park	June 15-21
	*Crescent Ranch	August 24-29
GA., FLA., S. CAR.	Valdosta, Ga.	July 21-25
IDAHO, S., UTAH	*Burley*	June 11-17
	Nampa	June 18-24
	*Ketchum, Idaho	August 17-23
ILL., WISC.	Eureka College	June 29-July 2
	Naperville	July 19-26
	Camp Caren	July 20-23
	*Camp Cilca	July 20-25
	m Northwestern University	August 4-8
INDIANA	*Indianapolis*	April 10-May 2
	Tipton	April 20-26
	*Indian Lake	Aug. 29-Sept. 1
	*Bedford Christian Camp	Aug. 29-Sept. 1
IOWA, MINN.	*Boone*	July 20-26
	*Tipi Waukan	To be announced
	*Quaker Hghts	June 15-21
KANSAS	*Kansas City Area*	July 27-Aug. 1
LOUISIANA	*Lake Bestineau	August 4-11
MASS.	m Northfield	June 29-July 6
MICHIGAN	*Pilgrim Haven*	July 6-12
	*Crystal Beach	July 13-19
	*Crystal Beach	July 20-26
	*Crystal Beach	August 24-30
	Crystal Beach	Aug. 30-Sept. 2
MISSOURI	*Yo-co-mo Bluff	August 3-9
	Camp Pin Oak	Aug. 29-Sept. 1
NEW ENGLAND	*Lake Winnipesaukee*	July 20-26
	Camp Winnipesaukee	July 19-26
NEW YORK, N. J.	m Silver Bay	July 9-16
	m Chautauqua	August 17-23
	*Cradle Beach	Aug. 29-Sept. 1
NEW MEXICO	*Pres Camp Grounds	June 21-22
N. CAR.	Atlantic Chr. College	July 4-6
	*Atlantic Chr. College	To be announced
OHIO	Otterbein College	July 20-26
OKLAHOMA	*El Reno*	Sept. 15-19
OREGON	*Forest Grove*	July 13-19
	Twin Rocks	Aug. 29-Sept. 1
	*Twin Rocks	Aug. 29-Sept. 1
PENN.	*Connellsville*	June 8-13
TENNESSEE	Bethany Hills	July 20-25
TEXAS	*San Antonio*	Sept. 21-27
	Dallas	May 12-16
	Texarkana	June 8-13
	Houston	June 15-20
	Breckinridge	June 22-27
	Athens	June 23-27
	Center Point	June 15-20
	Dallas	Aug. 4-8
	*Ceta Glen	August 24-27
	Lake Brownwood	To be announced
VIRGINIA	Lynchburg College	June 29-July 4
WASH., N. IDAHO	*Seattle*	May 11-16
	*Camp Gwinwood	June 30-July 6
	Zephyr	July 20-25
W. VA.-PENN.	Bethany College	July 13-18

Women and WORLD HIGHWAYS

Margaret Writes from England

By MARGARET LAWRENCE

TOR'S NOTE: *Miss Margaret Lawrence, d representative for The United Chris- n Missionary Society, attended the Eng- and South Wales Women's Annual nference in Swanick, England, in March. e letter which follows tells of her ex- iences with British Christian Women's lowships.*

ar Martha,

Just to think that on Monday I was walk- g along the streets of New York, and on uesday, the very next day, I found my- f in London, England! It is hard yet realize that I have crossed an ocean to here.

I was met at the air terminal in London the British Christian Women's Fellow- ip secretary, Miss Mae Segain, who a few ars ago had been in the caravan of Brit- n youth to take part in summer con- rences in the United States. In the cold t snow (this was one of England's worst orms) we trekked by taxi and subway ube) to the home of my hostess, Mrs. A. . Scott, who gave us a very warm recep- on. Mr. and Mrs. Scott had been guests our home in 1955, and it meant a lot see them again.

On to Swanick

Those three days went much too quick- . Before we knew it, Mrs. Scott, Miss gain and I were boarding the train for erby and Swanick. At Derby we were ined by Hilda Green from Manchester, rs. Montgomery from Birmingham, and veral others with whom we went on to vanick by taxi. They were all coming rly for their CWF executive meeting.

Before the evening meal the women came ooding in from all directions. Some had aveled twelve hours by bus from south ngland and South Wales. Some of the uses were delayed by the snow, and a umber of them arrived while we were eat- g after eight in the evening. It proved be the largest group by far to attend is conference. More than two hundred nd twenty women were there.

The accommodations were very comfort- ble and the meals a pleasant surprise. We t at long tables, completely filling the rge dining room. Those who sat at the nd nearest the kitchen did the serving. he dishes were pushed back to the end nd collected. At the end of the meal e all filed by a certain table where we ot our cup of tea or coffee for which we aid a few pence. The coffee came out hite, as the milk had been poured into e pot with it.

Our first formal meeting was after dinner n Friday night. It was one of general elcoming and announcements. Mrs. Raj- al and her small daughter were there om India. Two of the American preach- s' wives, Mrs. Huff and Mrs. Detamore, nd I represented the U.S.A. Also present as Mrs. Clark from Melbourne, Australia. That meeting ended with a worship service which they label "Epilogue."

Day Begins with Tea

Saturday morning started with tea in your room—if you so ordered—and then breakfast at eight-thirty. Mrs. Green was my chairman for the next session. The chairman introduces the speaker and has the devotional. Of course she had made beautiful preparations. She had a worship center which consisted of hands holding a globe, banked by flags of the nations, and backed in the center with a cross. (See picture below.)

Mrs. Green wore the Chinese gown I had brought to signify that as we thought about our WCWF the Chinese Christian women, who are cut off from us, are still surrounded by our prayers. On the dress she wore Thailand's heart pin to represent some of the Chinese women with whom we do have contact. I explained this before she took her place on the platform. I was so moved by the thought that for a moment I could hardly talk.

I believe that in that session all of us felt our oneness through Christ with one another throughout the seventeen countries reporting to our World Christian Women's Fellowship. It is most inspiring to feel the response of women in England and Wales as warm as that in our own country.

Miss Lacy Speaks

After a "white coffee break" we were back in our places, and another chairman was in charge to introduce Miss Janet Lacy of the British Council of Churches and with the Interchurch Aid and Refugee Service. She told us that this was the first time she had addressed any group from our British churches. [She had spoken in one of our churches in San Francisco.]

Miss Lacy has been in many of the refugee centers of the world and just recently returned from Hong Kong. She very graphically described the distressing situation there and in other places. She made it very clear that the most effective work with refugees is being done by Christians working together. As she talked about refugee work among the Arabs she pointed out that only Christians can go into the almost total Moslem situation there. She told of finding herself alone on the Sea of Galilee where she realized that as Christ healed and preached here in the open, so must Christians heal and preach in our whole world today.

Our session with Miss Lacy ended the morning program. All felt that we had had an enriching and outreaching morning together.

Fellowship Abounds on Saturday

Saturday afternoon was supposed to have been free until tea time, but the weather was so wet that we were able to schedule pictures at three in the afternoon. We looked at the colored slides of women around the world—after singing together, "He's Got the Whole World in His Hands." Then Mrs. Colville showed some of her pictures of the English conventions and of Swanick.

After tea we were introduced to Mrs. Rajpal. She took us into her heart and shared her feelings about the marriage system in India. She made arranged marriages sound like the best method! Surely we felt more at one with Indian women and began to understand them better than before.

(*Continued on page* 46)

East greets West when Mrs. Rajpal and daughter meet Miss Margaret Lawrence at the worship center featuring "His World in Our Hands." See description in text.

Echoes— *from Everywhere*

Sees Power of God In Program in India

WE experience God's hand and his miraculous power in our work. Sometimes the path may seem very narrow and may appear to have several obstacles, but he leads us through safely and successfully. In July, 1957, in one of our Star of Life centers we encouraged people to use the early variety of rice seeds which we had brought from a rice growing area for their cultivation. We also advised them to use the Japanese method as it proved very fruitful.

Generally we get monsoon rains from June 15, but last year the rains came very late. Also the rainy season which usually ends in the middle of October ended in the first week of September. Thus it became very hard on the plants of our seeds.

The farmers got very uneasy when they found out that no rice ear appeared in the fields where our rice seeds were sown by the Japanese method. They served me with a notice to pay them $400 for the loss that I caused them.

When I saw the fields, tears came in my eyes as all our rice plants stood like green grass, while the fields in which the farmers used their own seeds and their own method were ready to be harvested. It was a great worry in an embarrassing situation.

The only thing I could do was to seek God's help and blessing. A great miracle took place. On the eighth day the ear appeared in great quantity, which surprised everybody. Now the farmers are very happy to get thirty times more yield than they were getting from the same fields.

—PETER SOLOMON

Director, Star of Life Program
Damoh, India

Church Has Challenge In Higher Education

We are now on the threshold of the greatest growth in college enrollments we have ever had. We anticipate a minimum increase of one hundred per cent in college enrollments in the next decade with at least six million youth in college and quite possibly seven or eight million. Our church colleges cannot increase their facilities by much more than twenty-five per cent, and yet the church must have an interest in all college youth wherever they may be.

Only the church of all our social institutions has a particular interest in the religious growth of our people, and only the church can assure that a portion of our college youth can have the experience of education in religion at the higher levels.

If we are correct in our conclusion that the greatness of our Western society stems from the Christian religion upon which our concepts of freedom have been predicated, then if our culture is to remain free, that religion must continue to be the vital force within it. It will be such a vital force if our educated leadership is committed to it. Thus we as Christians have the largest role to play in education, and the next few years will present the greatest opportunities in our history.

—HARLIE L. SMITH

Board of Higher Education,
Disciples of Christ

Christmas Continues Long After December

The Christmas season in the Philippines lasts for a period of twenty-two days, but our season of Christmas as missionaries is even longer.

Even before Halloween we had received three Christmas cards. Almost every boat from the States brought a few more. Even today—in late February—we are receiving Christmas cards with almost every mail.

When we first came to the islands this seemed very strange. Christmas cards were for Christmas!

This is to say that we have decided it is not so strange. Why should the spirit of Christmas be crowded into one week or ten days or even twenty-two days? Why should not greetings in His name, possible because of Christ's birth, go around the world on any day? Christmas is not one day of the year, but Christmas in the spirit of mankind can be every day because of Jesus Christ. It is our work to preach this Christ. For all of you who hold up our hands in so many ways we give thanks.

—MRS. JOHN F. WHITE

Manila, Philippines

Congolese See Testing of Faith

I have appreciated all of the cards and letters of sympathy which were sent after my mother died last October [Mrs. H. C. Hobgood, long-time missionary in Belgian Congo]. We received a cable from the United Society the day before the funeral, and many friends were there at the services. We are grateful for her sake that it was sudden, though it was a shock for us.

The Congolese watched with considerable interest our reactions to the news. We heard that they expected Newell [Mrs. Randel Martin, daughter of the Hobgoods serving in Congo] to weep and wail and fall down in the dust as they do, and they were quite impressed when she didn't. I preached the next day as scheduled—thus providing another opportunity for Christian witness as Mom would have wished.

—BEN C. HOBGOOD

Coquilhatville, Belgian Congo

South African Student At Phillips University

Another young man from the Linden Church in Johannesburg, Jan van der Poll, sailed at the end of December for the United States where he is to study at Phillips University for the ministry. This is the second young man to leave for America, the first being Henry S. Terre-Blanche who left our shores some eighteen months ago. Miss Shirley Webster of our Bulawayo church in Southern Rhodesia has been at Culver-Stockton College since last August.

—BASIL HOLT

Johannesburg, Union of South Africa

Christian Family Life—Belgian Congo

—Photo by Charles C. Mills

Christian family life receives emphasis in the work of Disciples of Christ in the Belgian Congo. In this photo Jean Bombesi of Coquilhatville, Congo, right, tells stories to his large family outside their home. The parents and children regularly meet together for fellowship and worship, as do many Congolese families.

Missionary Worship Service

Theme: *Be Ye Perfect*

JUNE

In Attitudes Toward God

There is no audience at a worship serv- All who attend are meant to be par- ants." WORSHIP MANUAL: CWF.

ere is no ready-to-use worship serv- Here are only the raw ingredients from ch you may create a worship service of r own. You are to choose from among scriptures and hymns suggested; you to develop your own meditation on the rship theme. A pattern is suggested here ich you may follow, or you may vary it you like.

CALL TO WORSHIP—May be music, a yer or a verse of scripture.

HYMN OF PRAISE—Something familiar so will sound like praise when it is sung.

PRAYER—This may be spontaneous, or you y have it written out so you can read You may want to use a prayer song.

SCRIPTURE READING—Should be appropri- to the worship theme.

SPECIAL MUSIC OR POEM—This should be nething which supplements the worship me.

MEDITATION ON THE WORSHIP THEME—The ditation need not be long. You may d it, but it would be better if you didn't ve to. It should come from your own rt and experience.

CONSECRATION HYMN—May be a prayer mn; may pick up and emphasize the in idea in the meditation.

OFFERING—This act of sharing is an act worship. Mention this fact.

PRAYER—The prayer may be a dedication the gifts.

CLOSING HYMN

MISSIONARY BENEDICTION

For June the worship theme is "Be Ye rfect in Attitudes Toward God." Suggestions for the call to worship: Isaiah 6; Psalm 118:1.

The treasures of the sea,
The fruits of fields,
These also praise;
The village smoke confesses
As heavenward its columns
Slowly rise,
'Tis God that blesses!"[1]

—KAGAWA

Suggested Scriptures:
tt. 22:34-40; I Cor. 3:5-9; Matt. 5:43-48

Suggested Hymns:
3—God Is Love; His Mercy Brightens
5—O God, Whose Love Is Over All
3—There's a Wideness in God's Mercy
5—Great Is Thy Faithfulness
3—God of Our Fathers, the Strength of Our People

[1] From *Songs from the Land of Dawn*, Toyohiko gawa. Friendship Press. Used by permission.

[2] *A Testament of Devotion*, by Thomas R. Kelly. ed by permission of Harper and Bros., publish-

Interpretation of the Theme

Here are some of the ideas which you will want to include in your brief meditation on "Be Ye Perfect in Attitudes Toward God."

Attitudes connected with seeking the presence of God: the value of habit and daily practice of prayer in seeking the presence of God; the possibilities in using suffering —both physical pain and mental anguish— to help one find God.

Attitudes connected with sharing the presence of God: the fact that fear is a denial of faith, that faith can be radiated, and that others can be infected with good courage; the fact that our failure to obey his commands is a denial of faith.

Additional Resources

Perhaps you would like to use this quotation from Thomas R. Kelly's *A Testament of Devotion*. It clearly relates the worship theme to mission study.

"Our fellowship with God issues in world-concern. We cannot keep the love of God to ourselves. It spills over. It quickens us. It makes us see the world's needs anew. We love people and we grieve to see them blind when they might be seeing, asleep with all the world's comforts when they ought to be awake and living sacrificially, accepting the world's goods as their right when they really hold them only in temporary trust. . . . The deepest need of men is not food and clothing and shelter, important as they are. It is God."[2]

You will find help on this subject in these books also:

Finding Holy Ground, by Harold L. Lunger, chapter 2.

The Will of God, by Leslie D. Weatherhead.

These books are probably in your pastor's library.

In Memoriam

Mrs. William R. Hensley, Sept. 17, 1957, Kansas City, Mo. Past-president of CWF at Country Club Christian Church. Also taught in the Sunday school.

Mrs. Fred L. Woosley, Dec. 22, 1957, Kansas City, Mo. Past-president of CWF at Country Club Church. Given the annual achievement award of the education department in January, 1956.

Mrs. W. C. McIntosh, Feb. 19, Hopkinsville, Ky. Member of Ninth Street Christian Church many years and active in the CWF.

Mrs. E. C. Lacy, Feb. 29, Hopkinsville, Ky. Member of Ninth Street Church and widow of E. C. Lacy, long a minister of the Christian church.

Mrs. Earl (Goldie) Ketzenbarger, Feb. 13, Bowling Green, Ohio. Faithful and devout member of First Christian Church since 1921. She was affiliated with all departments of the church and she never missed a service until health failed.

Mrs. Z. E. (Mary Pollock) Bates, Mar. 4, Bowling Green, Ky. Baptized in Atchison, Kans., in 1886, she spent the rest of her 93 years in the Master's service. She spent her sunset years in the church her husband served as pastor from 1910 to 1915.

Mrs. Effie Mae Tolman, Feb. 28, Watsonville, Calif. Faithful member here since 1904. Taught girls' class for 25 years. Mother of George Tolman of Orange, Calif.

Mrs. Alpha Brendel Saylor, Feb. 20, Noblesville, Ind. Active member of Little Eagle Creek Christian Church for 77 years and charter member of women's organization. Age 95.

Reed James Downs, Jan. 10, Phoenix, Ariz. Minister for more than 40 years. Before Phoenix, he served churches in Ohio and Pennsylvania. "Reed Downs was the most unselfish, consecrated Christian pastor I have been privileged to know," said Gaines M. Cook.

Mrs. Ida S. Chamberlin, Feb. 20, Atlanta, Ga. Beloved member of Peachtree Church to which she gave a window in memory of her husband. Charter and active member of the Altar Guild of Peachtree Church. Age 94.

Frank W. Ferguson, Jan. 13, Troy, N. Y. Faithful member of Eagle Mills Church and elder for many years. Attended Sunday school regularly. Age 84.

Thomas B. Miller, Feb. 19, Troy, N. Y. Devoted member of Eagle Mills Church where he was an elder many years. Also he was church clerk and chairman of the board. Age 77.

Mrs. Houston (Electra D.) Rogers, Feb. 9, Tulsa, Okla. Member of First Church and active in CWF and United Church Women. Formerly in Birmingham, Ala., where she served three years on the CWF state board.

Mrs. O. E. Gardner, Dec. 1957, and *Miss Wilma Richardson*, Jan., 1958, Mt. Vernon, Mo. Both were members of the CWF and had held church membership many years. They were deeply interested in the welfare of their church and of the brotherhood.

Mrs. Alma Ethel Kessler, Feb. 10, Denver, Colo. President of the United Church Women of Colorado four years. During her ten years in Colorado she promoted improvements for living conditions for migrant workers and led in promoting relief funds for overseas refugees and disaster victims. Active in Central Christian Church.

For Adult Mission Study

Complete Japan Study with Review

JUNE

Theme

Japan

Words for the Study Director

EVERYONE who has ever been to school knows that review is a very important part of the learning process. Now at the end of a six months' study of Japan is a good time for review.

Below are two simple quizzes. Answers are given for Quiz No. I. It can be used orally, or the leader can have copies duplicated and distributed so that the members of the group can grade themselves.

Quiz No. II can be used as the basis for discussion. No quick "right" and "wrong" answers will satisfy here. These questions pick up some of the most important issues in the study of Japan and require thoughtful consideration.

Use Quiz No. I first. Most of your group will know most of the answers. This will give them greater confidence in tackling the more difficult Quiz No. II.

Also, this is a good time to stop for an evaluation of the effectiveness of your study methods—especially if you haven't done any evaluating for some time. "What Happened to People?" is a checklist whose greatest value lies in repeated use. Order "What Happened to People?" from Christian Board of Publication at $.15 per dozen.

Quiz No. I

1. What does a Japanese church member carry to church with him that an American church member usually does not?
2. Name three places in Japan where the Disciples of Christ established churches.
3. What is the Kyodan? (*kyoh-dahn*)
4. What proportion of Protestants in Japan belong to the Kyodan?
5. When did Christianity first enter Japan?
6. What are the predominant religions of Japan?
7. What proportion of the population in Japan is Christian?
8. Name two schools (in which Disciples have a particular interest) which are dedicated to the training of Christian leadership in Japan.
9. Where is International Christian University?
10. What is the social service institution established by Disciples?

Answers:

1. The Japanese church member carries hymnal and Bible to church done up in a furoshiki (*foo-rohsh-kee*).
2. Disciples of Christ have established churches in Tokyo, Akita, Honjo, Osaka, Tsuruoka, Sendai, Fukushima, and on Hachijo Island.
3. The Kyodan is the United Church of Christ in Japan.
4. Seventy per cent of the Protestants in Japan belong to the Kyodan.
5. Christianity entered Japan in 1549 when Francis Xavier landed in Kagoshima. The first Protestant missionaries came to Japan in 1859.
6. The predominant religions of Japan are Buddhism and Shintoism.
7. About one half of one per cent of Japan's population is Christian.
8. Disciples of Christ established the two secondary schools in Tokyo, Sei Gakuin and Joshi Sei Gakuin. They share financially in the support of Japan Biblical Seminary, Tokyo Union Theological Seminary, Women's Christian College, and International Christian University. Through the Kyodan they are interested in other schools also. Disciples' missionaries have taught in all those named except International Christian University.
9. International Christian University is in Tokyo.
10. Disciples of Christ established East Tokyo Institute and Jewel Pool Garden.

Quiz No. II

1. What does it mean for Disciples' established churches to belong to the Kyodan? What does it mean for the Japanese church member? What does it mean for the American missionary?
2. How can the Christian church minister to the Japanese who is caught between old and new traditions, with the customs and convictions of family and society opposing his new faith?
3. What are some of the problems faced by Japanese ministers in training?
4. Japan has a government social welfare service; how do the Christian churches justify their continued and increasing emphasis on social welfare?
5. What ways of witness in addition to the traditional teaching, preaching and healing has the church in Japan developed?

News Items

The paragraphs which follow are odds and ends of unrelated but very interesting news items which were sent in by Miss Daisy Edgerton, missionary in Tokyo, Japan, with The United Christian Missionary Society. Have them reported at your meeting as current events.

———————

On the northern tip of Honshu Island, in the city of Hirosaki is one of the oldest and one of the most remarkable Christian churches in Japan. In its 82 years of history the Hirosaki church has sent into full-time Christian service throughout Japan more than 140 of its members. In addition to all of the ministers the Hirosaki church has contributed, it has mothered six churches in the surrounding district. Not many churches can boast a record like that.

———————

In October a neon sign of 25,000 bulbs was installed on the side of the Christian Center in Tokyo. This sign is used for advertisements and for the showing of scripture verses. For the first time in history it is possible for strollers and shoppers in Tokyo's famous Ginza to read Bible verses from the street.

———————

Hoshino Onsen, near Karuizawa in Japan, was the scene of the sixth National Conference on Family Life. It was held early in November, 1957. Forty-one delegates from many parts of Japan took part in this meeting. Mrs. K. C. Hendricks, Disciples' missionary, was one of the delegates representing the United Church. Baptists, Lutherans, Episcopalians, and the Korean Church in Japan were also represented, as were workers from the YWCA, YMCA, and the Christian Kindergarten Association.

The conference faced such current social problems as broken homes, juvenile delinquency, and undesirable boy-girl relationships. The group urged that Christians become more active in such social service ventures as family counseling agencies, the Japanese family courts, and adoption agencies. The ever-present problem of church young people who marry into non-Christian homes was considered, and it was emphasized that Christian youth should have the benefit of both premarital and postmarital counseling. The conference stated that Christian homes should be open to the community, with special reference to the needs of underprivileged children and of students from overseas.

———————

"Women, Read More Spiritual Food!" was the theme of a number of significant meetings held during October and November, 1957, under the auspices of the Christian Literature Commission of the National Christian Council in Japan.

———————

A mild sensation both inside and outside Christian circles was caused last Easter by the performance of a Noh play entitled "The Resurrection of Christ." Considered the zenith of Japanese drama, Noh plays and costumes are premium level here; and the fact that a Christian plot was chosen, especially one dealing with the resurrection of Christ, in a land where only one half of one per cent of the population is Christian, greatly surprised and pleased many of those engaged in Christian work.

Recently photographs of the play have been exhibited along the stair-cases of the well-known Matsuya Department Store on the Ginza in downtown Tokyo, and a set of masks and costumes similar to those used in the performance were sent to Pope Pius XII, Queen Elizabeth and President Eisenhower.

—MARILYNNE HILL

Youth and Missions

Christian World Friendship Fund Celebrates 15th Birthday

CWFFie is all smiles as local groups celebrate his fifteenth birthday season. It began with Youth Week and ends June 30, 1958. It is a short anniversary "year" because CWFFie was born during Youth Week 1943, and only five months later completed his first ssionary year on June 30.

Rapid Growth

CWFFie's growth, especially since 1949- is stupendous. His financial strength s increased 183% over his 1949-50 status. .e number of contributing groups has ubled, reaching nearly 3,000 youth ups. A maturing adolescent, CWFFie is amining his place in an adult world. He's ncerned that he help Junior Highs, iors and Older Youth *to grow in understanding and commitment.*

How Do Your Youth Learn?

CWFFie knows there are too few missiones to visit each of the 5,000 youth groups ery year. He depends on films, books, etc., maintain interest. Once a year he sends CWFF packet to an adult counselor in ch youth group. Back in the 1940's the VFF packet mentioned that there was eed for $20,000 in China, Japan and e Philippines." In the early 1950's CWFFie came more specific and described work be done and costs (such as "annual cost maintaining Puerto Rican churches' conence grounds $1,200"). In 1955 CWFFie reased his scope to mention the work all agencies in Unified Promotion. VFFie became a "trade name" for youth's y of enlisting concern, increasing undernding and support in Unified Promon.

CWFFie hopes his task, educationally, is ssible. Do you think CWFF helps youth ist concern and increase understanding the support of work through Unified omotion? Can youth best grow in undernding through a description of work eds and their costs?

Are such descriptions stepping stones to fuller understanding of "Unified Protion"? Or do such descriptions limit uth to giving for only those described ojects which personally appeal to youth? ould CWFFie ask youth to give to Uni- l Promotion without descriptions of work ne and needs of Unified Promotion agencies? CWFFie welcomes your ideas for helping youth learn.

Ways Youth Give

Promotionally in various churches CWFFie enjoys various patterns of youth giving:

PATTERN A—Projects, *Variety 1*—Youth give proceeds of money-making project such as Christmas card sale. (How does selling cards help youth grow?) *Variety 2*—Youth give money earned by their own services, such as a "Work Day for CWFF," when youth wash cars, clean yards, etc. (Does this experience help Christian growth?)

PATTERN B—"Out of Pocket" Giving, *Variety 1*—Youth give to CWFF in morning class and/or evening fellowship hour. Their own church may (or may not) be asking weekly for its own congregation's needs (heat, repairs, salaries), beyond its congregation's needs (missions), new building needs (building fund), church school needs (film rental, lesson materials), special funds for state, college, or work of the United Society.

The CWFF goal may, or may not, be set with relation to some or all of these church askings. If youth set their CWFF goal after evaluating the needs of some or all of the church askings, youth were exposed to a learning experience which is deeper than merely suggesting a CWFF financial goal. Is total churchmanship taught by this pattern? What is the church—a homogeneous or heterogeneous group? Does the biblical illustration of arms, legs and all other body members complementing each other in the church suggest a similar variety of correlated offerings in a church? Does giving weekly to several needs cause youth to evaluate frequently the reason for each need and the relationships between these needs?

Variety 2—Youth give weekly to a Youth Budget. The offering may be given in the morning or evening, as the plate is passed in both morning class and evening Fellowship Hour (and perhaps in the "church" worship morning and evening). Youth Budget includes some, or all, of the following: congregation's needs (heat, repairs, salaries), beyond its congregation's needs (missions, including CWFF), new building needs (building fund), church school needs (films, printed materials), and special funds for state, college, or United Society work. Youth may give separate offerings for some of these needs. There are several species of this variation. Youth may be members of the church's stewardship department, or in other ways youth may have helped establish the way their money is divided to meet these needs. Is churchmanship taught?

Variety 3—Youth give to a Unified Budget, which if completely unified is the only asking of the church and all its groups for any and all causes. Administratively simple, unified giving is a once-a-week offering which includes everything. Do youth, week after week, think of the various needs benefited by their unified giving? Or do youth give, just to "get it over with"? Is Christian growth encouraged? Is total churchmanship taught?

How Coach Youth?

Some churches coach youth to become better financial secretaries and treasurers. Youth receive envelopes in a numerical sequence; for example, numbers 1-50. The youth envelopes may be edged with blue water color for rapid identification. After the morning "church service" the youth (s) and adult (s) responsible sort youth and adult envelopes from the offering plates. The adult (s) supervises as the youth (s) learn by counting money and accurately recording youth giving, Sunday by Sunday. Some giving patterns mentioned above may enable youth, with adult help, to become better financial secretaries and treasurers. In some churches youth and adults are members of the functional committees helping build budgets, explain needs, and receive offerings.

Where Is CWFF in Unified Budget?

Some youth have thought, without basis, that giving to a Unified Budget prevented their giving to CWFF. Actually their CWFF giving is packaged inside their weekly offering. It is that per cent of their church's budget which goes to Unified Promotion. (A youth in a church giving $5,000 of a $20,000 total budget is giving 25% of his offering to Unified Promotion. Since youth giving to Unified Promotion is termed "CWFF," youth in this church are giving 25 cents of each Unified Budget dollar to CWFF.)

How to Report CWFF Giving

CWFF crediting in Unified Budget churches is simple. When the church treasurer makes out a check to Unified Promotion, he indicates the amount of youth giving included. For example, a church is giving 25% of its budget to Unified Promotion. The treasurer adds all youth giving. It totals $100.00. Therefore youth have given $25.00 to CWFF, which the treasurer mentions in his letter to Unified Promotion.

Do you know of other patterns of CWFF giving? Educationally, which patterns are the best weekly teaching aids?

Youth to Discover Caribbean

July 1-21, about twenty youth of school grades ten and up will discover Christian activities in Jamaica, Haiti and Puerto Rico. There is still time to request more tour information and an application blank from Charles C. Mills, Tour Conductor, 222 South Downey Ave., Indianapolis 7, Ind.

—CHARLES C. MILLS

Services Held For NBA Leaders

FUNERAL services were held recently for Mrs. Laura K. Hill, for sixteen years superintendent in homes for the aging affiliated with The National Benevolent Association of the Christian Churches (Disciples of Christ). Mrs. Hill died on March 2 at Kingfisher, Okla., at the age of 80.

Mrs. Hill retired on June 30, 1952, after serving as superintendent of the Illinois Christian Home, Jacksonville; the Northwestern Christian Home, Beaverton, Ore.; and the Lenoir Memorial Home, Columbia, Mo. She was the first superintendent of the latter home. Mrs. Hill is survived by her sister, Mrs. E. U. Sloane of Kingfisher.

Mrs. Bessie C. Reaser died in Jacksonville, Fla., on March 5. Mrs. Reaser gave fifteen years of service as superintendent of the Florida Christian Home, Jacksonville, until her retirement on Dec. 31, 1943. She had been a resident of the Florida Home, affiliated with The National Benevolent Association, since 1950. Burial was in Ashland, Ohio, with her late husband, Sam Reaser.

Crewdson to Retire

Ira D. Crewdson, for the past twelve years executive secretary of the Arkansas Christian Missionary Society, will retire from his post on June 30. A native of Iowa, Mr. Crewdson held local pastorates in Indiana, Michigan, Iowa and Missouri, and served for ten years as a missionary in Japan with The United Christian Missionary Society.

CCU Director

Donald M. Salmon, minister in Seattle, Wash., has been elected to serve as a member of the board of directors of the Council on Christian Unity. Mr. Salmon, who will serve until 1960, replaces John Paul Pack, who resigned his position because of his appointment to the Commission on Brotherhood Finance.

Takes NCC Post

C. A. Weesner, executive secretary of the audio-visual department of the United Society, has been elected chairman of a committee of the Commission on Missionary Education of the National Council of Churches. He will head the functional committee on audio-visuals.

Ecumenical Institute

Two Disciples of Christ were among eight American theological students enrolled in the recent sixth semester of the Graduate School of Ecumenical Studies at Chateau de Bossey, Switzerland. They are Joe Lee Enochs of Texas Christian University, Fort Worth; and Joseph S. Whitmer of Vanderbilt University School of Religion, Nashville, Tenn. Mr. Whitmer is a missionary with the United Society on furlough.

Higdons Return

Dr. and Mrs. E. K. Higdon left on March 19 to return to Indianapolis following a twenty-eight-months' period of service in the Philippines. Both taught in Union Theological Seminary, and Dr. Higdon also served as chaplain-minister of the Protestant Fellowship Center and the Church of the Risen Lord of the University of the Philippines. Both are former missionaries to the Philippines. Dr. Higdon served for a number of years as executive secretary of the department of missionary selection and training of the United Society. Upon his retirement he and his wife accepted the Philippine appointment.

At farewell ceremonies on March 11 the Philippine Federation of Christian Churches presented the couple with a plaque carrying the inscription:

"With great appreciation, the Philippine Federation of Christian Churches presents this plaque to Dr. and Mrs. E. K. Higdon for their outstanding leadership in the Christian movement in the Philippines, for promoting the spirit of Christian cooperation and unity, and for their example of consecration and dedication to the spirit of the Master."

Field Leaders Named

Leaders have been named by the Association of Christian Women's Fellowship State Secretaries and the Religious Education Workers' Fellowship. Heading the CWF state leaders is Mrs. James R. Beach of Macon, Ga. Leading the REWF is George Adkins of Des Moines, Iowa.

Institutional Missions

Five members have been elected to the advisory board of All Peoples Christian Church and Community Center, Los Angeles. They are Henry Sato and Mrs. Ruby Hayashi, both of Los Angeles, serving until 1959; and Harmon Wilkinson of Whittier, Henry Talbert of Los Angeles, and James K. Hempstead of Alhambra, serving until 1960.

Mrs. Katherine Peterson has been called as a girls' worker at Mexican Christian Institute, San Antonio, Tex. A graduate of the University of Texas, she is an expert in the field of handicrafts, games and group activities.

A. Dale Fiers of Indianapolis and Blair T. Hunt of Memphis, Tenn., have been elected to the board of Tougaloo Southern Christian College, Tougaloo, Miss., for three-year terms. Tougaloo College is operated jointly by the Congregational Christian Churches and by Disciples of Christ. Dr. Fiers is president of the United Society and Dr. Hunt is a leading Memphis minister and educator.

Birth

Mr. and Mrs. Charles Johnson, missionaries with the United Society in Belgian Congo, became parents of twin daughters, Susan Ellen and Winifred Ann, on March 4 in Lotumbe.

Florida Assemblies

Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ), and Ira A. Paternoster, Jr., executive secretary of the United Society's resources department, recently participated in the Florida Chain of Missionary Assemblies. They were among thirty-six "ambassadors" participating in the annual interdenominational program. They spoke and visited in twenty major cities and on the campuses of Miami University and Florida State University.

At Butler

Donald A. McGavran, long-time missionary in India with the United Society, is visiting professor in the department of missions at the School of Religion, Butler University, Indianapolis, during the second semester of the current school year. Dr. McGavran is teaching at the Disciples' seminary as part of a new program of "peripatetic (roving) professorships" under the College of Missions. During the first semester he taught under the same program at Phillips University, Enid, Okla.

Missionary Register

Arriving from the field:

Mr. and Mrs. Joseph Whitmer arrived in New York on March 1 for furlough from Belgian Congo.

Mr. and Mrs. I. Hubert Reynolds, missionaries in the Philippines, arrived on April 29 for furlough.

Miss Leta May Brown and Mr. and Mrs. Herman Reynolds, India, arrived in the United States in April on furlough. Dr. and Mrs. Victor Rambo plan to leave India on May 2 for furlough.

Departing for the field:

Miss Jane Davis left for Belgian Congo on March 5 after furlough.

Mr. and Mrs. James H. Ewalt left on March 14 for the Philippines for short-term service.

Dr. and Mrs. Paul Detweiler left New York in April to begin work in Orissa. They will be studying language for a period in Landour.

Miss Leila Callender returned to Mexico on March 20 after regular furlough.

Mr. and Mrs. A. Allin Sharp have arrived in Buenos Aires, Argentina, for a two-year term of service.

Book Chat

(Continued from page 24)

ILLIAM Barclay's *Letters to the Seven Churches* deals with what many com- tators call the prologue to Revelation. re are two chapters for each of the n letters, one chapter dealing with the and the social situation to which the er is addressed, and the other to the ent of the letter. There is much inter- ng historical material in these essays.

one particular, at least, John Suther- land Bonnell of Fifth Avenue Presby- an Church in New York is the Leslie atherhead of America. He is a trained chologist and approaches pastoral work n that viewpoint. The latest of his sev- l books is titled *No Escape from Life.* e theme of this book is that the gospel Christ helps the individual in a realistic ing of life; that the important thing is us to accept life and go to work with problems. It is a wholesome book, not duly profound, but interestingly written h several case studies that are illumi- ing.

Books Mentioned in Book Chat

THE HIDDEN PERSUADERS, by Vance Pack- d. New York. David McKay Company, c. 275 pp. Price, $4.00.

DESIGN FOR PREACHING, by H. Grady vis. Philadelphia. Muhlenberg Press. 307 . Price, $4.75.

THE LAST BOOK OF THE BIBLE, by Hans lje. Translated by Olive Wyon. Philadel- ia. Muhlenberg Press. 286 pp. Price, .50.

THE BOOK OF REVELATION, by Thomas S. epler. New York. Oxford University Press. 2 pp. Price, $4.50.

THE REVELATION OF JESUS CHRIST, by onald W. Richardson. Richmond. John nox Press. 195 pp. Price (paper), $1.75.

LETTERS TO THE SEVEN CHURCHES, by Wil- am Barclay. New York and Nashville. Ab- gdon Press. 112 Pages. $2.00.

Book of the Month

THE BIBLE COOKBOOK, by Marian Maeve 'Brien. St. Louis. Bethany Press. Price, .95.

The Commission on the Promotion of ristian Literature recommends to Dis- ples of Christ for May reading *The Bible ookbook,* by Marian Maeve O'Brien. This ok was selected for the monthly review Fred Birkicht of St. Louis. The book as reviewed in the April, 1958, issue of ORLD CALL.

Publications Received

THE HISTORY OF ISRAEL, by Martin Noth. New rk. Harper & Brothers. $7.50.

REACHING PEOPLE FROM THE PULPIT, by Dwight Stevenson and Charles F. Diehl. New York. rper & Brothers. $3.00.

THE FOOL OF GOD, by Louis Cochran. New York. Duell, Sloan & Pearce, Inc. $4.95.

LONG IS THE WAY. A novel by Ruth Muirhead Berry. Philadelphia. Muhlenberg Press. $3.75.

THEOLOGY IN CONFLICT, by Gustaf Wingren. Philadelphia. Muhlenberg Press. $3.25.

PATTERNS AND IDEALS FOR GROUP WORSHIP, by Evelyn Butler McCulloh. Nashville. Upper Room. Paper, 25c; 6 for $1.00.

PEARLS ARE MADE, by Ann M. Harrison. New York. Friendship Press. Cloth, $2.95; paper, $1.50.

MATEO OF MEXICO, by Ella Huff Kepple. New York. Friendship Press. Cloth, $2.95.

A PRAYER FOR EVERY DAY, by John Lewis Sandlin. Westwood, N. J. Fleming H. Revell Co. $1.95.

THE GOLDEN BOUGH, by Sir James H. Frazer. New York. Macmillan Co. $3.95.

CHURCH GROWTH AND GROUP CONVERSION, by Pickett, Warnshuis, Singh, McGavran. St. Louis. Christian Board of Publication. $2.00.

FAMILY LIFE PROGRAM FOR CHRISTIAN CHURCHES, by Richard E. Lentz. St. Louis. Christian Board of Publication. 60c.

THE AMISH PEOPLE, by Elmer Lewis Smith. New York. Exposition Press. $4.00.

LONG IS THE WAY

By Ruth M. Berry

Author of "High is the Wall"

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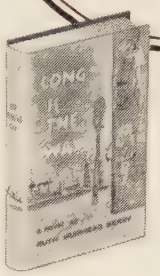

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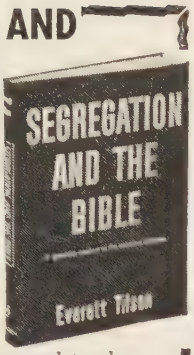

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Growth of A Disciple

Puerto Rican Leader Prepared for Service

By BARBARA FARMER*

EDITH Martinez de Lopez, wife of the pastor of the Manati church, represents Puerto Rico on the executive committee of the World Christian Women's Fellowship.

At the time of her birth, in the town of Naranjito, her father was a member of the Protestant church and her mother was a Roman Catholic. Edith was baptized as a Catholic, but later her mother and the entire family became members of the church of Disciples of Christ in Naranjito.

As a young girl Edith sang in the choir, taught in the Sunday school, and served as president of the young people's society of her church. She continued her studies at the University of Puerto Rico to prepare herself for the teaching profession which she had always loved.

On returning to Naranjito to teach, she organized a community choral group. As is typical in small towns in Puerto Rico, Catholic leaders opposed their young people's belonging to the group on the basis that Edith was teaching them Protestant hymns. In spite of opposition, the group continued and not only sang at public functions but occasionally was invited to sing at the Catholic Academy. At the time, Edith was the only Protestant teacher in the community.

Hoped to Marry Minister

Because of her love of church work, Edith hoped some day to marry a minister. In summer conference at McLean Conference Grounds she met Josue Lopez of Bayamon, who was preparing for the ministry. In December of 1949 they were married in the chapel on the conference grounds.

Their first pastorate was Morovis, where they worked for three years. During school vacations, Edith served as director of a recreation center for delinquent children. They are now serving the church in Manati. Edith and Josue have two children, Josue Uberto, who is six, and Edith, four.

Edith has served as both president and vice-president of the Insular Christian Women's Fellowship. As Puerto Rican representative on the executive committee of the World Christian Women's Fellowship she has been active in promoting the celebration of the anniversary of its founding and in promoting prayer among our church women for other Christian women around the world. Edith and her husband are planning to attend the World Convention of Disciples in Scotland in 1960.

*Mrs. Garland Farmer is a missionary in Puerto Rico with The United Christian Missionary Society.

—Photo by Garland Farmer

Shown in the photo above is Señora Edith Martinez de Lopez of Puerto Rico.

Housing Action

UCW Groups to Study Needs

IN a basically prosperous America there are ten million substandard homes—and American church women are proposing remedies.

They point out that an army of the ailing, of delinquents and of criminals emerges each year from the nation's slums. They believe the price of neglect in terms of wasted lives and of a seriously threatened social order is too high.

So they are calling on their own groups to make housing their prime consideration, to focus on it as the big project for study and action before May Fellowship Day.

When that annual, nation-wide observance sponsored by United Church Women rolls around on May 2, the ten million women UCW represents will already have done much in their own communities to clean up bad housing conditions.

Public meetings on May Fellowship Day will provide the dramatic opportunity for housing experts and city planners to join with Mr. and Mrs. Public-Spirited Citizen.

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KENNETH H. FREEMAN, Ed.D., president

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More than today's comfort or advantage he prizes:

1. **The reliable and dignified undergirding of the total ministry of the brotherhood through all of life's exigencies.**
2. **The welfare of his family through days to come.**
3. **The honor of the church which brings the world's scorn whenever a minister, or minister's widow, is left destitute.**
4. **The Christian living of the old or broken man he will most likely become unless he is one of the few who die in the harness.**

In clear conscience he does not neglect this duty, for he knows that one of these three—death, disability, or age—will stop his labor and he must prepare. His preparation should not be made alone. The church should help a committed ministry by Pension Plan participation.

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in round-table discussions airing conditions and the best methods for meeting them.

In the "Call for the May Fellowship Day" Mrs. Alfred M. Chapman of Washington's Crossing, Pennsylvania, national UCW chairman for that special observance, urges church women to study how housing helps or hinders the development of personality and how much the substandard type costs the community in terms of health, fire protection, delinquency and crime.

The theme of the day is *A Place to Live.*

"What does your own town look like?" Mrs. Chapman asks. "Is the population growing swiftly? Is it highly mobile? Are minority groups segregated? Is the public housing program diminishing?"

Already civic-minded women in many places have banded together in "See-It-Yourself" groups and have visited rickety slum sections where children play in dump-filled alleys and live in crowded tenements.

Besides the usual large city slums, Miss Esther Stamats of New York, national director of United Church Women—a general department of the National Council of Churches—points to the new rural slums springing up on the outskirts of established communities. They are mostly peopled by agricultural migrants, who at the end of the harvest season decide to "dig in" rather than rejoin the migrant stream. They make shacks of scrap lumber, cardboard, and even of flattened oil cans. Usually water and sanitation are lacking, while fires frequently roar through the flimsy houses.

Many Farm Homes Not Safe

Miss Stamats notes that only twenty-three per cent of farm dwellings in this country meet minimum standards, while Mrs. Chapman asks what will happen by 1970 when experts estimate the population may soar over 204 million.

Both emphasize the program that calls for community self-surveys, and they stress legislation leading to slum clearance, to housing for migrants and neighborhood redevelopment, as well as to the outlawing of restrictive covenants and of segregation, which keep millions belonging to minority groups "ghetto-ized."

They tell with justifiable pride what has already been accomplished in some communities by church women. In Maryland, Iowa, Oregon, New York and Michigan concerted efforts by United Church Women have brought about the awakening of public interest and have spearheaded drives to achieve slum clearance and redevelopment.

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EHP Grows

Churches in South Carolina Michigan Hail WORLD CALL

TWO Christian churches in South Carolina have adopted the *Every Home Plan* and are now sending WORLD CALL to the homes of all contributing members. First in the state to join was the church at Luray, followed shortly by the historic First Christian Church at Charleston, the capital city.

Another church which has put the *World Call Every Home Plan* in operation is Central Christian Church, Grand Rapids, Michigan.

Dr. Farish

Mr. Everhart

W. A. Everhart, minister at Luray, reports that he has observed through more than forty-two years in the ministry that the church members who read WORLD CALL and its predecessor magazines have been those "most interested in the total program of the church." Mr. Everhart adds:

"We are not apt to become concerned about that which we know nothing about. We are not likely to be committed to that about which we are not concerned. WORLD CALL in every home will bring the information which will cause the members to become concerned and more fully committed to the total task of the church."

The Charleston congregation has had the leadership of Hayes Farish, a well-known Kentucky minister, as its ad interim pastor. Dr. Farish sees definite benefits coming from sending WORLD CALL to all supporting members. These include "increased knowledge of church affairs, greater missionary intelligence, fuller cooperation and a deeper Christian culture."

He comments also on the "ready enthusiasm with which churches are endorsing this brotherhood-wide enterprise. This," he says, "was certainly characteristic of the action taken by First Christian Church of Charleston. May the plan extend to every congregation in our fellowship."

Eric White, formerly of Edinburgh, Scotland, is the able minister of the Grand Rapids church, which has a fine record of cooperation in brotherhood work. One Central member especially interested in the step forward is Albert H. Martin. One of the nation's most distinguished laymen, Mr. Martin was honored at the 1957 Cleveland convention for his twenty-five years of service as a member of the board of trustees of The United Christian Missionary Society.

Land of Tragedy

Stricken Greece Has Been Concern of Churches

By M. C. KING

TORIAL NOTE: *The author, who serves d representative in Greece for the de- ent of interchurch aid of the World cil of Churches, writes in praise of hes which have helped alleviate suf- ; in that country. Disciples of Christ in this fraternal ministry through Week of Compassion offerings.*

RING the last century, Greece, a small ountry of 51,000 square miles—ap- mately the area of New York state—faced a series of disasters and prob- far in excess of her natural resources. rrent floods and earthquakes, civil war political uprisings have combined in eek tragedy of famine, disaster and an need. After each calamity more nts are reduced to seeking aid until thirty-five per cent of the population gistered as indigent.

any given year a dozen stories could old of hardship and struggle, of com- on and Christian rescue.

the little village of Perama, on the e near Piraeus, a warehouse containing ehold gas exploded on the night of 14, 1957. A number of homes were de- ed and the fishing fleet, on which the ulation depended for livelihood, was oled.

n the day following the disaster, the ens office of Church World Service ied aid to the village in the form of l and clothing, tents and medical sup- s. Then the churches contributed funds eplace the boats and equipment. Three ths later the fishing fleet was formally sed and put back into service. This is ramatic example of church gifts healing disaster-stricken community and re- ilitating the population.

Projects Made Possible

haring on the part of the American ple has made possible a great variety relief projects in Greece. Homes for aging have been established in several s of Greece for hard-core cases—those se infirmities make rehabilitation diffi- . Thousands of refugees and indigent ple have been helped through migration food distribution in camps and villages. addition to the Greek-born needy, a gee problem has this year demanded attention of relief agencies. In the thern village of Katerini, sixty Russian ilies of Greek origin have sought asylum. se people work in the tobacco fields lay and have managed at night to build le huts of mud and rock with roofing corrugated iron. Life in the dampness heir floorless huts is bleak, and they the constant threat of floods which may n away their few housekeeping fa- ies. Straight out of exile in Siberia r protracted starvation, many are in the y stages of tuberculosis.

ast before the first snowfall, clothing, kets, shoes, quilts, soap, vitamins and oils were distributed. A carefully studied program for the rehabilitation of these families is beginning, and meanwhile Church World Service and other voluntary agencies have scheduled monthly food distributions until a permanent solution is found.

Another striking example of relief in Greece this past year is the case of Sivro village on Lefkas Island. With 675 persons indigent in a population of 800, the village faced a tragic situation last May

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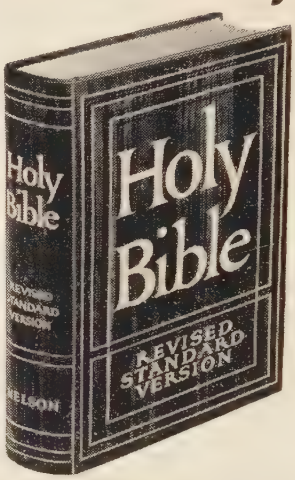

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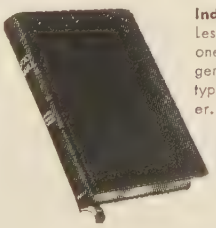

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when wheat reserves became exhausted and the people were without means to provide their families with bread.

At the darkest moment of their despair, U. S. surplus goods arrived, sent by the American churches through Church World Service. About twenty-five pounds of wheat per person were rationed out, enough to last until the new crop could be harvested.

The people of Sivro considered it a miracle and could find no words to express their gratitude to America.

During this year a very large program of relief is planned for Greece by the churches—about 85 million pounds of cereals and dairy products, in addition to half-a-million-dollars worth of clothing, blankets, tents, supplementary foods and vitamins and other medical supplies.

Maintenance Aid

Strategic Churches Receive Assistance from Disciples

FOUR new maintenance appropriations have been granted to strategic congregations by The United Christian Missionary Society. Trustees have voted aid to churches in New Mexico, Maryland and Colorado. The grants are administered through the department of church development and evangelism of the United Society.

New churches at Farmington and at Truth or Consequences, New Mexico, will receive grants to assist them in the first critical period of development.

Farmington is the fastest growing community in New Mexico. In seven years it has grown from 3,500 to 23,000, and by 1970 it is expected to have 85,000 residents. It is a center for new industries and industrial expansion. Community Christian Church was organized in 1957 with forty members. In addition to receiving United Society aid it also is receiving assistance from the New Mexico Christian Missionary Society. Robert Lohman is minister.

In Southwest Corner of State

The Truth or Consequences congregation is located in the former Hot Springs, New Mexico, in the southwest corner of the state. A resort city, it also is the center for several light industries and has potential for growth. The church was organized in January, 1957, and has forty members. Already a building fund has been established, and with joint state society and United Society support, the congregation is expected to develop rapidly.

The Georgia Avenue Christian Church at Silver Springs, Maryland, is the former Takoma Park Christian Church. The new congregation has been relocated north of Washington, D. C., in a rapidly growing area near its old location. The first meeting of the new congregation was held in October, 1957, in a school building near a newly acquired 3½-acre site. David Watterworth is the minister.

The Thornton Christian Church, Thornton, Colorado, is situated in a suburban community several miles north of Denver. Thornton is a planned community, established in 1953, which now has a population of more than 10,000 persons. The church was organized by the Denver Association of Christian Churches and a $27,000 building was erected on a 2½-acre site. Some sixty persons were added to the church in the first two weeks. Tom Wood is the pastor of the congregation. Assistance will be shared by the United Society and the Colorado Christian Missionary Society.

Margaret Writes from England

(*Continued from page* 35)

The evening was social time and in charge of the women from Wales. All day we had been wearing a replica of the leek their symbol, which was at each place at the breakfast table. These women appeared in the Welsh costume which consists of a full skirt with a black and white checked apron over it, and a white shirt with a shawl over it, and high stovepipe hats. They sang numerous songs in their tongue and then sang in English. Then they changed into Bible-time costumes and enacted for us scenes which might have taken place in John Mark's home at the time of the Last Supper, Crucifixion and Resurrection. This led beautifully into the "epilogue" and prepared us for Sunday and the communion service.

Sunday Is a Full Day

Then it was Sunday. By nine forty-five we were all in our seats, hatted and coated. Mrs. Williamson, wife of the minister of our Edinburgh church, presided beautifully. The whole communion service consisted of scripture and prayer. Three different women gave the scripture readings—one from the Old Testament predicting the suffering of Christ, another from the New Testament story, and yet another which was the story of Pentecost as found in Acts. There were appropriate hymns.

In preparation for the communion, five different women prayed, and what beautiful and appropriate prayers they were! The whole service was deliberate and most worshipful. The bread, in a small part of a loaf, came first. Then separately, the common cup. I felt that was very meaningful. The whole communion service was one of the most impressive I have ever attended. It was the climax of the conference.

After coffee we had an extremely interesting paper on the fourth Gospel, given by Miss Jessie Baker who is their "book lady." The afternoon brought the business session, then the closing circle with the women using the Filipino way of supporting one another. Then a final tea and after that the women began to scatter, leaving by taxi, chartered bus and private car. Incidentally, there were only about two private cars.

It was indeed an enriching and inspiring experience, and I will be eternally grateful for the fellowship of Christians around the world.

Sincerely,
MARGARET

Family Week

bservance Set for May

CIPLES of Christ will join with oth-
r communions in the observance of
ıal Family Week, May 4-11. Theme
's year's program is "Your Home . . .
usehold for God."

h year in May thousands of churches
e United States participate in this
l family week observance. The pur-
s to rekindle the church's interest in
es—in the areas of worship, recrea-
nd education. The week also provides
casion for families to consider them-
before God, take stock of their own
ions and rededicate themselves to
tian service.

a special leaflet released by the de-
nent of family life of the National
cil of Churches of Christ in the U.S.A.,
R. Fry writes:

he Apostle Paul put his finger on the
of this family business when he urged
iends to consider their homes as house-
of faith. By this he meant, consider
elves as little colonies of heaven. A
hold is what birds and zebras have.
ing special here. For Paul the spe-
hing is the master (Lord) of a house-
and its way of life, what really
ts, what is actually believed and
it. He was interested in these things:
veness, fair treatment, righteousness,
as Christ loves, hope, toughminded-
(courage), and wisdom (the mind of
st).

Other "Lists" Torn Down

When a household comes out for God,
knew that this list goes on the bul-
board, and every other list is torn
n. And the main thing is that God
mes the Lord, his will becomes the one
g that matters more than everything
put together!"

a pamphlet distributed for this ob-
nce by The United Christian Mission-
Society, Richard E. Lentz, director of
family life section in this agency of
ples of Christ, notes:

s it juvenile delinquency, or divorce,
he threat of war that makes people
e and more conscious of families and
es? There is evidence of much con-
in America for the rather precarious
of many of our families. Surely the
ches have a stake and also responsibil-

scussing the National Family Week ob-
nce, Dr. Lentz says that each Disciple
contribute to the significance of the
sion by planning creatively far enough
dvance.

the leaflet prepared by Dr. Lentz are
mber of practical suggestions for the
rvance of the week in the local church.
uded are six "tested plans" for the
ch and six suggestions for the home,
ell as information about helpful family
ıture.

pies of this pamphlet were sent out
eaders of local Christian churches in
ch by the family life section of the
ed Society.

Unemployed Carpenter Becomes Teacher

CAPERNAUM, April 14, 27—A former carpenter from the neighboring town of Nazareth suddenly emerged as a religious teacher yesterday. The city police discovered about a thousand citizens at sundown crowded into the house and overflowing into Lake Street at the home of Simon Peter, prominent fisherman.

The gathering centered about Jesus ben Joseph, Simon Peter's house guest, police reported. He is known to some as a Nazareth carpenter specializing in yokes and doors. Though he teaches with an air of authority, local rabbis disclaim any previous knowledge of him, it was reported.

Earlier in the day the Nazarene had visited Central Synagogue, where he had accepted the president's invitation to read from the Prophets and deliver the morning sermon. His sermon created a sensation. "This is a new teaching!", "He speaks with authority—not like the scribes," were among the reported comments of several in the congregation.

The former carpenter was unavailable for comment this morning. He is reported to have left the city during the night for an unknown destination.

The new teacher already has four disciples, according to Simon Peter, host to the Nazareth carpenter. "He came down to the lake two days ago while Andrew, my brother, and I were casting our nets into the sea, and he said, 'Follow me and I will make you become fishers of men,'" Peter said. Two sons of Zebedee, James and John, joined him in the same manner.

. . . . . .

From Capernaum the Unemployed Carpenter went throughout all Judea . . . yes, and even unto the uttermost parts of the world. Where ever he has walked, men have heard his call. And men have answered . . . and they follow.

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Christian Educators to Meet

Several Disciples to Attend World Convention in Tokyo

SOME 4,500 Christian education leaders from all parts of the globe will gather this summer in Tokyo, Japan, for the fourteenth World Convention on Christian Education. Included will be a number of Disciples of Christ.

Plenary sessions of the convention will begin on August 6, a date which coincides with the twelfth anniversary of the atomic bombing of the cities of Hiroshima and Nagasaki by U.S. planes. The convention, which will continue through August 13, is sponsored by the World Council of Christian Education and Sunday School Association (WCCESSA).

A. Dale Fiers of Indianapolis, as newly elected chairman of the North American Committee of the WCCESSA, will deliver a report to the board of managers, who will meet in connection with the Tokyo convention. Dr. Fiers, president of The United Christian Missionary Society, will head a delegation from United States and Canadian churches. The group is limited to 600 for all the communions.

Lorenzo Evans of Indianapolis, religious education director for the National Christian Missionary Convention (Disciples), will be among the leaders of the World Institute on Christian Education, which will precede the convention. Mrs. Rosa Page Welch of Chicago and Russell F. Harrison of New York, formerly of the United Society staff and now associate general secretary of WCCESSA, also will have prominent parts in the convention.

Taylor to Direct Tour Group

George Oliver Taylor, director of religious education for the United Society, will direct an East Asia tour group for Disciples who want to attend the convention and also visit Disciples' missions. The tour will be July 28 to September 5.

Among those who will be making the trip are Miss Mabel Metze, national director of leadership training for the United Society, who will be on educational leave; Mrs. Merle Jordan Moore, children's worker in the state of Washington; Prof. James Blair Miller of the School of Religion, Butler University, Indianapolis; and Miss Mary Elliott, children's work director for the state of Illinois.

Each man or woman on the tour pays his own expenses, which are reduced by the pooling of resources.

Gerald E. Knoff, executive secretary of the division of Christian education of the National Council of Churches in the U.S., has called attention to the significant coincidence of the Japanese bombings in World War II and the opening of the convention.

"This time," he said, "a pillar of cloud by day and a pillar of fire by night will testify to the Lord's leading rather than to man's wrath."

Thousands of Christian education leaders from fifty-seven member units of WCCESSA and from at least fifty-three countries will go to Japan. Not only will they seek to learn more about "The Way, the Truth, and the Life," and about how to communicate the gospel to others, but they will consciously strive to take to Japan the gifts of Christian reconciliation and friendship, Dr. Knoff said.

Rural Protestantism

Study Shows Church Spread

WHILE Catholics and Jews tend to have most of their numbers in large cities, Protestants still have the majority of their people in rural areas.

Results of a church distribution study by the National Council of Churches show that 45.7 per cent of all Protestants live in cities.

Ross Sanderson reported the statistics at the first National Convocation on the City Church of the new United Church of Christ, which was formed last June by the merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Protestants are less metropolitan than the population of the United States as a whole, Dr. Sanderson said. Three out of

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A Set of 4½" Colorful, Cut-Out Figures of Men, Women and Children representing our "North American Neighbors." Two figures, an Indian woman weaving a basket, and a migrant boy picking tomatoes, make nut cups. All stand on sturdy, circular bases which may be placed over small nut cups. Each figure carries some distinguishing bit of local color which adds interest and variety.

For further discriptions of these attractive sets, see HERE AND THERE WITH WORLD CALL, page 50 of this issue.

REQUESTS FOR A BONUS MUST ACCOMPANY THE ORDER, AND ALL ORDERS MUST BE POSTMARKED BEFORE MIDNIGHT, JUNE 30, WHEN THE OFFER CLOSES.

mericans (56.8 per cent) live in 168 politan areas (including cities of over population), while three out of 10 per cent) live in the fourteen largest politan areas, each of which has more n million inhabitants, he said.

the twenty largest metropolitan cen- ccording to the study, only six showed Protestants than Catholics. These are ngton, Des Moines, Louisville, Min- lis-St. Paul, Columbus, and Seattle.

preponderantly Catholic centers shown to be New York, Buffalo, Bos- Chicago, Cleveland, Pittsburgh, Mil- e, Philadelphia, Detroit, Dayton, San isco, St. Louis, Baltimore, and Los es.

ept for New York, Jewish percentages ese centers were far below the two faiths. The greater New York area reported the least Protestant of the y centers. In the area, 10.7 per cent population is Protestant, 34 per cent olic, and 22.1 per cent Jewish. The nder is regarded as affiliated with er church nor synagogue.

Lowest in New York

testants ranked lowest in New York highest with 31.2 per cent in Wash- n, D. C. Catholics ranked lowest in Moines with 11.4 per cent, and high- n Buffalo with 55.6 per cent of the lation. Jewish population was lowest estern and Midwestern areas, where it below 2 per cent, and highest in East areas, with New York leading.

e most metropolitan of the Protestant nunions were listed as Protestant Epis- , 72.8 per cent; United Lutheran, 66 ent; Presbyterian, USA, 62.1 per cent; United Church of Christ, 59.8 per cent. he average, one city inhabitant in five per cent) is a Protestant.

ast metropolitan Protestant commu- are The Methodist Church, 40.3 per Disciples of Christ, 36 per cent; and Southern Baptist Convention, 30.4 per

---

panish-speaking Churches

DITION of a formerly unaffiliated congregation brings to seven the num- of Spanish-American churches of Dis- s of Christ in the New York area.

e new church is known as Sinai Chris- Church. It is located in Brooklyn. For al years it has maintained a close rela- hip with First Christian Church of klyn.

ter making a study of the beliefs and ices of Disciples, the Sinai congrega- petitioned the executive board of the ish-American Christian Union for ad- on to its organization and fellowship. E. Weber, director of mission church- r The United Christian Missionary So- preached at the Sinai Church on h 9 welcoming the congregation into fellowship of Disciples. Eliseo Rod- z is the minister.

viously Mr. Rodriguez had preached service of baptism at the Bronx Chris- Church. Eleven persons from several ne Spanish-speaking churches of the were baptized.

To Better Serve

Culver-Stockton College, moving forward in its development program, is well equipped to serve the youth of the Central States. To meet the increase in high calibre students, eight faculty members have been added, including five with Doctorate degrees. The ministerial training program has been greatly expanded and major emphasis is being placed in the education of young people for service in the field of religious education. Culver-Stockton is a four-year liberal arts Disciples college, beginning its 105th year of coeducation. Fully accredited, Culver-Stockton is ready to help the youth of the church. For information write: Director of Admissions, Culver-Stockton College, Canton, Missouri.

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Calling of three ministers to other Spanish-speaking churches in eastern United States also has been announced by Mr. Weber. Called to new posts are José Negron, Hartford, Conn.; Daniel Rodriguez, Bridgeport, Conn.; and Fernando Rivera, First Christian Church in Brooklyn. Mr. Rivera is a recent graduate of the Biblical Seminary of New York.

Audio-Visual Suggestions

THE LONG STRIDE. This film, with scenes from Hong Kong, Korea and the Middle East, was produced to show the work that Church World Service is doing to help in the aid and resettlement of persons who have been driven from their homes by circumstances of war and political conditions. It emphasizes the suffering and need in various areas of the world where the refugee problem is still acute. This film was produced for Church World Service by the Broadcasting and Film Commission of the National Council of Churches. 16mm sound; B&W; 30 min.; rental, $3.00.

FACE OF THE SOUTH. This is a unique film which deals with conditions in the southeastern section of the United States. Through an illustrated lecture by George Sinclair Mitchell, the geographic and economic background of Southern culture is discussed in relationship to racial concerns and problems of civil rights in that section of the country. Because of its historic perspective and economic insights, the film has value in interpreting the conditions prevailing now in the region. 16mm sound; 30 min.; color; rental, $10.00.

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Here and There . . . With *World Call*

Dear World Call Reader:

This year WORLD CALL is again offering a bonus selected from the distinctive accessories created by The Wright Studio for club orders received from May 1 to June 30. But this year we are going all out to make the offer extra-special.

The bonus being offered for clubs of ten or more subscriptions is a camel caravan designed for the study of "The Middle East." The bonus for five or more subscriptions is a set of ten figures representing "Our North American Neighbors," for use with the home study.

The caravan is made up of three brown camels and a little grey lead-donkey. There is a rider for each camel, but if you prefer you can make colorful bundles for their backs filled, of course, with rare spices, costly rugs and tapestries, exotic perfumes, and all sorts of exciting things from distant lands!

The camels, 11½ inches high, are stately and dignified. The little donkey, like all little donkeys, is sad and adorable. He has big floppy ears which, when adjusted to different angles, change the expression on his face in a most amazing way. Two baskets are slung over his back which, incidentally, are just right to hold miniature World Calls! Of course the donkey is as much at home in the countries of our neighbors to the south as he is in the Near East, so you will be using him and loving him all through the year.

This set also includes a praying Mussulman with his prayer rug. He might be placed beside a riderless camel to indicate that the caravan has stopped while the Mussulman dismounts to face Mecca and offer his prayers.

The caravan will be appropriate for the Christmas season when the riders will become the Three Wise Men. The little donkey might be the one which carried Mary and Joseph to Bethlehem, or the Christ Child to Egypt.

The colorful figures of our "North American Neighbors" are about 4½ inches high and fold back to form a sturdy, circular base. A Canadian woodsman stands beside a log with ax in hand; an Alaskan girl wears a parka; a boy from Jamaica chews on a piece of sugar cane; a woman of Central America carries a basket on her head; a lovely Hawaiian girl wears a lei around her neck; a woman with a basket of fruit and a boy with a guitar might be interchanged to represent Puerto Rico or Jamaica; a Mexican woman holds her baby; an Indian woman weaves a basket; and a migrant boy picks tomatoes. The baskets of the last two will serve as nut cups, and small cups may be placed under all the figures if you want to use them for this purpose. While these figures were designed primarily for the home study, you will use them for many occasions. A sheet of "Creative Uses" suggesting ways to use these accessories will come with both the caravan and the figures.

Your World Call secretary has been sent a folder which describes the offer and gives the rules. Remember, to be eligible for the bonus, orders *must be postmarked before midnight, June 30* when the offer closes. Also, the bonus must be requested *on the order.*

I am sure you will want all of these useful and delightful accessories, and I can assure you, they are well worth working for.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

THE CANADIAN ACADEMY, KOBE, JAPAN

Supported by the Interboard Committee for Christian Work in Japan, is seeking TEACHERS FOR THE GRADES 3 through 8, for the fall of 1958. For further information contact the personnel secretary of your mission board.

Advertisements Available

A series of six advertisements for newspapers and local church papers is available from the International Convention of Christian Churches (Disciples of Christ), 620 K of P Building, Indianapolis 4. The 2-column, 5-inch ads are available for $2.00 in mat or proof form and deal with characteristic beliefs and practices of Disciples.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1957, to February 28, 1958, Compared with July 1, 1956, to February 28, 1957

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1956-57	1957-58	1956-57	1957-58
Church	$1,113,990.58	$1,212,804.16	$278,487.85	$352,535.10
Sunday School	183,028.67	183,285.28	11,870.07	12,177.12
Christian Women's Fellowship	738,133.38	804,631.26	29,828.75	19,842.97
Guild	24,838.39	28,931.45	1,506.90	1,672.36
Youth	52,917.37	59,944.25	1,085.65	1,647.21
Children	4,891.80	5,363.74	1,275.79	2,021.83
Individuals	11,969.65	19,554.00	45,579.62	50,929.49
Love Gifts	7,044.59			
Grand Totals	$2,136,814.43	$2,314,514.14	$369,634.63	$440,826.08
C.W.F. and Guild Totals	$ 770,016.36*	$ 833,562.71	$ 31,335.65	$ 21,515.33

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $177,699.71—8.316%.
Gain in designated gifts $71,191.45—19.260%.
*Includes Love Gifts.

Last Column

What Makes a Church Great?

NOT soft seats and subdued lights, b strong courageous leaders—past and f ture;

Not the sweet tones of the organ, but swe personalities that somehow reflect Jesu

Not the tall towers with the chimes ar bell, but the lofty vision of its peopl

Not a big budget, but big hearts in b people who love and serve;

Not the amount of money received, b the amount of service rendered in Jes name;

Not the large membership, but God's pr sence and direction and power;

Not what it has done in the past, b what it is doing now and will do tom row. —ANONYMO

Unfortunately too many people are tr ing to measure the effectiveness of t church by the same standards as th measure the success or failure of a bu ness. For them the success of the chur is judged by the size of its membershi how fast it is growing; the size of budget; how large the collection is; if it operating in the black; and how big bank balance is. These are superficial an incorrect evaluations of what makes a su cessful church.

—*The City Chur*

Age of Promise

From a civilization limited and co trolled by an economy of scarcity, mankin is about to enter into a civilization bu on plenty. For the Atomic Age holds o the promise of giving men everywhere f the first time limitless power with whi to build an industrial civilization offerin a standard of living superior to anythin so far known on earth.

—WILLIAM L. LAUREN

A well-known preacher remarked to h flock once that every blade of grass was sermon. A week or so later he was out front of his house mowing the lawn wh a member of the congregation walked b "That's the stuff, Reverend," he called ou cheerfully. "Cut your sermons short!"

Need for Christian Unity

From the standpoint of Christianity J pan is still a pagan nation. Its people general do not have any real understan ing of the Christian religion, and the mu tiplicity of its denominations and sects pe plexes them. In such an environment the is particular need for an ecumenical mov ment.

However, under such circumstances th ecumenical approach should not be take to mean merely a cooperative movemen Our real desire is for the kind of ec menical movement which takes for its pr mise and goal the reuniting of the churc

—KANAME TSUKAHAR

What it Means to

Kathy Kidd

KATHY KIDD is president of the Christian Youth Fellowship of Country Club Christian Church, Kansas City, Missouri. She is shown above (at center) in a laboratory session at the 1958 National Training School for Adult Workers with Youth, held in her church.

Christian training means much to young people who have the benefit of trained, experienced leadership in their Sunday morning classes and Sunday evening fellowship programs. Training in use of programs and materials for youth fellowships are offered to youth and their adult leaders through the department of religious education of The United Christian Missionary Society.

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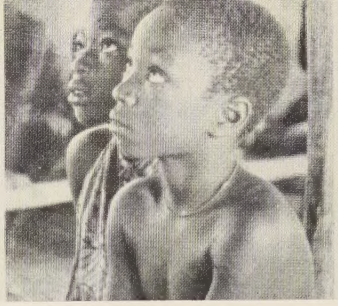

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